

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

Jackson, Miss., December 9, 1937

NEW SERIES
VOLUME XXXIX. No. 49

Who's Who and What's What

Clarksdale Church oversubscribed its budget for 1938 by \$1,000. There were four additions last Sunday.

In four and one-fourth years Pastor Norris Palmer has welcomed 1,600 new members into First Church, Baton Rouge.

Evangelist Bob Jones preached Sunday morning at Calvary Baptist Church in Jackson. He is this week conducting a meeting at First Church.

Jack London is quoted as deploring the bringing of alcoholic drinks in easy reach of people. He says it took twenty years to give him the drink habit, but it got him.

The Arkansas Baptist Convention met this week, Dec. 7, at Ft. Smith. The Convention sermon was preached by T. W. Croxton of Monticello.

The daily papers report the loss by fire of an old and large residence belonging to Dr. S. E. Tull, recently purchased in the western part of Copiah County, with little insurance. We regret the loss to our good friend.

Baptists of New Orleans united in a Thanksgiving service at the Baptist Bible Institute on Thanksgiving Day at 7:00 a. m. Dr. L. Bracey Campbell preached the sermon, and the Institute quartet led the singing.

Dr. Jno. L. Slaughter, pastor in Richmond, Va., dropped in at Baptist Headquarters a few minutes recently. He was on a visit to his father and mother in Jackson. All of us were glad to see him. He preached Sunday morning for Pastor W. A. Hewitt at First Church.

Dr. W. C. McClung died at Little Rock where he had gone just a month before to become pastor of Immanuel church. He was buried at Denton, Texas, where he had recently been pastor. Funeral services were conducted by Drs. G. W. Truett and H. E. Dana.

Representatives from three Baptist Conventions in Texas, Arizona and New Mexico, had a meeting at midnight in Carlsbad Cavern, 750 feet below ground. This cavern is a part of a national park and is coming to be known as one of the greatest wonders in the world.

Jonesboro Baptist College in Arkansas will probably be closed permanently. It was established by the Home Board and local people cooperatively. For several years it has been in hard lines financially, and now seems incapable of carrying on. One of the sad things about the whole business is the lack of a positive educational conviction on the part of Baptists, or an adequate sense of loyalty to their own denominational schools.

Dr. Tinnin, editor of the Baptist Message of Louisiana, recommends the putting of four organizations in that state under one secretary or head. He says: "The plan in which all four departments—Sunday school, B. T. U., B. S. U., and Brotherhood—are correlated under one secretary, would bring the educational activities of our state work into closer cooperation, would simplify the task of launching the Correlated Program in the associations and would minimize the contingency of lost motion and duplication of effort."

There is one "ism" that all of us are for, evangelism.

One good argument for giving the tenth to the Lord is that it works. When a theory proves itself good by testing it out, you may safely accept it as true and workable. We have yet to hear of any man or woman who put the Lord to the test in this matter who had any regrets for so doing. It helps spiritually and financially. It often happens that what helps you financially hurts you spiritually; but not so with giving the tenth to the Lord. It proves itself in both respects.

Looking backward after you get to heaven you will be surprised, doubtless, to see how differently things look from that point of view. Many things that looked forbidding and disagreeable in time will reveal themselves as glorious discipline or opportunities. Among them will be the calls for help for various people or good causes. They may irk you now, but looking backward they will be revealed as great opportunities for blessing and personal advantage. It is well if by faith we may see them so even now. Many of the things we complain of now will be occasions of praise and gratitude hereafter. "Your sorrow shall be turned into joy."

"Typhoid carriers" are people who without knowing it have in them the typhoid germ and distribute it wherever they go. They do not have typhoid fever themselves, but they just as truly give it to other people. So there are people who themselves contribute to the denominational program, but they distribute wherever they go suggestions of suspicion that something is wrong with it and poison other people's minds against it. They do incalculable mischief in hindering the work, and in preventing the spiritual development of people who are hindered from participating in the Baptist mission work. Of course there are others who are actually vicious and are poisoning the wells of information and by blatant misrepresentation are seeking to destroy the missionary work that other folks are doing. The devil is a Destroyer, Apolyon, and he takes great delight in sowing tares among the wheat.

Dr. M. E. Dodd in the Baptist Message quotes a national representative of Methodist Educational work as saying, "Methodists at one time had 776 schools and colleges. Today they have 52," and the speaker thought that was too many. We simply cannot understand the point of view of any man who speaks thus. Are the Methodists going out of the business of Christian education? And are the Baptists willing to follow them down this road? Methodists in Arkansas combined their three schools into one, and then had fewer in that one than in the same one before combining them. Methodists in Mississippi have recently voted two of their colleges out of existence, and closed another a few years ago. Are Christian people abandoning this field? Are we ready to throw up our hands and quit? We know some are willing to do so. But surely our people as a whole are not going to turn their backs on Christian education. There is something wrong with the roots of a tree when the branches begin to die. There is some defect in brain or heart when a limb becomes paralyzed. Religion has lost something of its vitality when we begin to retrench. The ship is no longer safe for people when you begin to throw your cargo or tackling overboard. One institution in peril means that there is trouble ahead for all the rest.

If you were overlooked in the solicitation for Thanksgiving offerings for the Orphanage, or if you just forgot, then Christmas is on us in a few days. Just mark it Christmas gift and send it on.

A colored brother said it is queer about these Mississippi tax "tokens": you can't buy anything with them and you can't buy anything without them. And that's about the size of things in the work of our churches. They can't be run with money, and it certainly would be difficult to run them without money.

"CHURCH WOMEN ATWORK" is a new book by Dr. F. A. Agar, efficiency expert of the Northern Baptist Convention. It is published by the Judson Press, price \$1.00. Dr. Agar has written many books about methods of church work, but we believe this is his first effort to "tell the women." There are seven brief chapters on, "A Glance Backward," "The Unity of The Church," "Scope and Form," "Future Objectives," "Making A Program," "The Educational Program," and "Finance." It is intended to serve as a manual for the Woman's Department, and is said to have had the approval of a number of women leaders.

Here is a protest from North Carolina which might well be carried to other states: Pastor Sankey L. Blanton reported at the close of the Convention that what time he had not been looking after delegates to the Convention and his new daughter, Lillian Joan, he had spent picking up chewing gum dropped by those attending the Convention. The speaker said: "Well, I have a wad on my shoe heel now which I hope will not be left on this beautiful carpet." A person has only to feel under the seat where he happens to be in any church, and nine times out of ten he will find wads of gum stuck to the underside of the pew. We spend more money for chewing gum than we do for the church service. We hope Pastor Blanton may have a little rest from gathering gum, and that the Baptists of North Carolina will cease to chew, scatter, or stick gum in churches.—Biblical Recorder.

There is something radically wrong with the laws of Mississippi or with the administration of them when a county can twice by large majorities vote against the sale of beer, and then a group of liquor people can by some sort of manipulation go before the supreme court and have the election invalidated. We are not criticizing the supreme court, but there is something wrong somewhere, and everybody with decent respect for democracy ought to protest against it and seek to find out where the trouble is. It has been intimated to us that sworn testimony introduced in such cases gives evidence of perjured testimony. We do not doubt the ability of liquor people to secured perjured testimony or their willingness to do so. But surely there is some way to find out what is dead up the creek, and where the person is who has made this stench in the nostrils of justice. Twice the county of Choctaw has voted out beer by big majorities and twice the will of the people has been declared void. If this continues, it means the overthrow of democracy and the eventual rule of violence. It is as clear as daylight that the liquor people have no respect for law or the will of the people or righteousness. And any lawyer who sells himself or his services to these people brings himself under the suspicion of conniving at perjury.

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

BOARD ADOPTS BUDGET, APPROVES 327 WORKERS AT ANNUAL SESSION

A 1938 budget of \$468,000 and approval of 327 missionaries and workers were the major items claiming the attention of the Home Mission Board in annual session in Atlanta December 1.

State members of the Board present were Ira D. S. Knight, N. C.; W. A. Hewitt, Miss.; R. G. Lee, Tenn.; O. A. Carmen, Ill.; W. G. MacArthur, N. M.; W. H. Horton, Ky.; John W. Inzer, Ala.; H. F. Jones, Md.; Paul Weber, Mo.; T. Ryland Sanford, Va.; Geo. H. Crutcher, Fla.; F. S. Porter, Ga.; Thos. E. Boorde, D. C.; E. E. Huntsberry, La.; T. W. Croxton, Ark.; John H. Webb, S. C.

M. T. Andrews, Texas, on account of illness was the only state member absent, to whom a telegram of regrets and assurances of prayers for recovery was sent.

Dr. Ellis A. Fuller, re-elected president, stated that the outlook for the Home Mission Board is very encouraging (1) because of the policy of debt payment; (2) because of the enlargement of the work; and (3) because of increased receipts, which this year are 11% above last.

The budget adopted includes \$233,000, including Annie W. Armstrong offering of \$120,000 and Bottoms Trust income of \$50,000, for mission work and operating expenses; \$83,000 for interest; and \$150,000 for principal of debt.

Workers approved for 1938 include 223 missionaries in the homeland, 78 in Cuba, 8 in Panama, and 18 office and field employees. The Annie W. Armstrong offering supports 209, Bottoms Trust 26, and special funds 66.

RECEIPTS—HOME MISSION BOARD

November, 1937

Cooperative Program	\$ 15,597.93
Designated Receipts	1,089.47
Annie W. Armstrong Offering....	26.63
Special Receipts	1,493.14
100 M Club	3,932.13

Total

Total, November 1936

Increase.....

SANATORIUM BUILDING MADE AVAILABLE TO FOREIGN MISSION BOARD

By vote of the Home Mission Board in its annual session the Southern Baptist Sanatorium property in El Paso, Texas, closed since September 1, has been made available for the Foreign Mission Board. The latter agency plans to move its publishing plant in El Paso to the sanatorium property immediately, and the Mexican Seminary in San Antonio will probably be moved next September.

ST. LOUIS REVIVAL NETS 1,001 ADDITIONS

The simultaneous revival campaign in St. Louis in November, led by Dr. Roland Q. Leavell, superintendent of evangelism, resulted in 1,001 additions to 35 churches, 666 being added by baptism and 335 by letter. Dr. S. E. Ewing, missionary and superintendent in St. Louis, in a letter to Doctor Leavell following the campaign, said, "The St. Louis brethren were more than pleased with your services. Your suggestions were wise and practical."

FORTY-ONE WORKERS ADDED THIS YEAR ON HOME MISSION FIELDS

Forty-one missionary workers have been added since the first of the year by the Home Mission Board, it was disclosed at the annual meeting of the Board in Atlanta December 1. Salaries

of all these new workers are paid by the Annie W. Armstrong offering, Bottoms Trust income and special designated gifts.

Thirty-seven are at work on mission fields in the homeland, three were added in Cuba, and Dr. Roland Q. Leavell, superintendent of evangelism, completes the list.

The largest group was added for Mexican fields in Texas, sixteen being named for work there, as follows: Rev. and Mrs. A. N. Porter, Waco; Rev. and Mrs. Refugio Garcia, Victoria; Rev. and Mrs. Louis Gloria, Carrizo Springs; Rev. Celso Villarreal, Bastrop; Rev. Pedro A. Hernandez, Brownwood; Rev. Miguel Valdez, Cotulla; Rev. Calixtro Rodriguez, Devine; Dr. Felix E. Buldain, Bastrop; Mrs. Stella Schaeffer, Bastrop; Mrs. Arah Swindle, Pharr; Miss Amelia Diaz, San Antonio; Rev. and Mrs. Elisea Robledo, Gonzales; Prof. and Mrs. W. R. Carswell, Bastrop.

Two new Spanish missionaries at Albuquerque, N. M., Rev. and Mrs. Elias Atencio, bring the total new workers on Spanish-speaking fields to eighteen.

In Cuba the additions are Rev. and Mrs. W. L. Moore and Miss Ruth Goodin, all stationed in Havana.

Other new workers in the homeland are Rev. and Mrs. Eddie Savoie, Miss Agnes Miller, Miss Coe Power and Miss Betty Cavanaugh, all on the French field; Rev. and Mrs. Jim Pickup, Indian field; Miss Bertha Wallis, Birmingham, and Miss Hazel M. Robb, Baltimore, good will centers; Rev. and Mrs. Harry A. Day, Italian field in Tampa; Dr. and Mrs. C. L. Fisher, Negro missions; Rev. and Mrs. Harvey Gray, Dyess Colony, Ark.; Rev. and Mrs. C. A. Brantley, Rescue Mission, New Orleans.

TITLES OF TWO WORKERS CHANGED

By action of the Board the title of both Dr. Noble Y. Beall and Rev. Jacob Gartenhaus has been made field secretary.

This change of name of the positions of these workers was done in order to have a more accurate designation for their tasks. Each is engaged in field work, and each is responsible for definite and special phases of the Board's mission work, namely, in the interest of the Negro race and with the Jews.

A second reason for changing their titles was to avoid the possibility of any offense to the groups with whom they work.

PREACHERS UNHINDERED IN MEXICO

Rev. Alfredo Cavazos, Mexican missionary of the Home Mission Board at San Antonio, Texas, recently conducted a two weeks revival in Mexico City, capital of Mexico, in which ninety-five were converted.

"Of these," the missionary writes, "only ten had had an opportunity before to make public profession; the rest were entirely new people greatly impressed by the word of God."

Restrictions by the government have been greatly modified, the missionary adds. "We had not the least controversy with the political parties that could have interrupted the work. We thank the Lord for this new attitude. I had also the opportunity to visit some other towns near the city of Mexico, where are found centers of religious propaganda."

"Points For Emphasis" for 1938 is now ready for those who want a brief and comprehensive exposition of the Sunday school lessons for next year. Dr. Hight C. Moore, editorial secretary of the Sunday School Board, has twenty-one of these to his credit. It is vest pocket size, and substantially bound. Those who have used this book through the years will welcome the new one. Price 35¢ at Baptist Book Store.

THE BAPTIST BIBLE INSTITUTE

1. The Institute has an increasingly great place in the hearts of Southern Baptists because: (1) Its work has been in virgin territory;

(2) It has grown out of the sacrifices and faithfulness even unto death through the one hundred years, 1817 to 1917;

(3) Unusual providences have attended these twenty years of its history;

(4) The heart of its work is loyalty to Christ, with the open Bible and the prayer room;

(5) It is a combination of the scholarly, orthodox, practical, spiritual. The students learn by doing and do while they are learning;

(6) Its faculty is unsurpassed for ability and scholarship and devotion to the Saviour.

2. Its future, judged by its past, will increasingly give it a pivotal place in the history and the work of Baptists in city, state, home, and foreign missions.

3. The enrollment this year is much in excess of last session. The men's dormitory is filled, with fourteen students occupying other quarters. One room remains in the women's dormitory. The last apartment for married students is taken.

4. No money for operating expenses has been borrowed in ten years and the debt has been reduced from \$353,000 to \$184,900.

5. Some new activities are:

(1) Classes for Chinese children, taught by our Chinese students;

(2) Classes for the study of French for mission purposes;

(3) French Mission below Canal Street;

(4) Added work for Negroes;

(5) Weekly service for 600 taxi-cab drivers. These are in addition to the forty or more assignments regularly met.

6. When Baptist Bible Institute began there were six little churches in New Orleans with 1,242 enrolled. The last district association reported 27 churches, 8,308 members, \$122,628.44 in gifts, with \$26,266.32 for missions, and with 1,452 additions for the year.

7. Bus loads of students go out to nearby mission fields, and here and there hold services by the wayside, sowing beside all waters and later rejoicing over the harvest.

8. Miracles of grace are being wrought constantly on the streets and trains, in the homes, in the parks, in the jails and hospitals, everywhere, and the students come to tell of experiences which strengthen their faith, renew their courage, and show the never failing power of the message of salvation through Jesus Christ our Lord.

More than 1,000 were added to the Baptist churches in St. Louis during the simultaneous evangelistic campaign led by Dr. R. V. Leavell, Home Board evangelist. More than two-thirds of these came by baptism.

Dr. W. A. Hewitt of Jackson attended the annual meeting of the Home Board last week in Atlanta. He and Secretary Lawrence were classmates in Mississippi College. The Board is gradually reducing its debt and increasing the number of missionaries.

There is reason to believe that even where officials are not in active sympathy with the liquor business, in many cases they are afraid to reveal the facts concerning the mischief being wrought by liquor drinking. It is quite probable that many traffic accidents due to drinking drivers are never so reported for fear of bringing condemnation on the liquor business.

The coroner in Cuyahoga County, Ohio, including the city of Cleveland, population more than a million and a quarter, reports: "Total number of traffic fatalities was 217 in eight months. Alcohol was a factor in 56.5 per cent of all cases. Males only, were involved in 65.8 per cent of the alcohol cases! females only, in 21.7 per cent. Alcohol was found to be a factor in 63.3 per cent of the 161 pedestrian deaths; 53.3 per cent of all cases (27) in which passengers died, and 50 per cent of the cases in which drivers were killed."

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Sparks and Splinters

Rev. Glen Eric Wiley comes from Tampa, Fla., to begin his work with First Church, Grenada, Dec. 1st.

First Church, Columbus, during the depression years 1930-37, had a net increase of 510 members; 524 were baptized, reduced the building debt by \$17,047, besides paying \$26,456 interest; gave to missions \$30,950.01. In the seven years the contributions totaled \$177,777.48.

In a year's time it costs the Baptist Record a good deal of money for notices sent us from the post office about changes of address by our subscribers. Every such notice costs us two cents, and the multiplacation table is employed to compute the total. Any subscriber who changes address can notify us with a one cent postal card, giving the old and new post office.

There are people who would be highly indignant if you intimated that their honor could be bought for money, or that women's virtue was for sale at a price, who seem to have no qualms of conscience about legalizing the sale of liquor to wreck homes and blest the lives of our young people for a financial consideration. They don't call it a bribe, but name it "revenue." In other words don't come up in front of me when you wish to bribe me, come around behind, enterieng by the back door. If you promise to lower taxes, I will listen to you.

"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." People are not growing in grace unless we are enlarging our missionary interests. A church is not growing in grace if with equal ability it does not give more to missions next year than this year. Years ago when this writer was a pastor a good member of the church said, "Why do you expect us to give more this year than last? We haven't any more money than we had last year." Our reply was, "You ought to have more religion than you had last year."

"They are going to sell liquor any way, and we had just as well collect the tax when they do it." That is legalizing and protecting the wrong doer for a money consideration. It is an effort to convince yourself that if you pay for the privilege of doing wrong, then that makes it right; putting the sanction of the social body on a thing which is utterly anti-social. Why not say to a man with smallpox: "If you will pay ten dollars you need not go to the isolation hospital, nor be subject to quarantine." If the world was not money crazy no consideration would be given the liquor business for a minute.

Who made Nov. 21 famous? Answer yourself with these facts before you. Last Sunday was the twenty-first. On that day Prof. P. H. Eager of Clinton celebrated his birthday. He had gone well beyond the fourscore. On the same day Prof. and Mrs. J. M. Sharp of Jackson celebrated the fifty-ninth anniversary of their marriage. They are both looking well, particularly Mrs. Sharp. And Prof. Sharp read three books last week. On the same day the editor and his wife celebrated the forty-eighth anniversary of their wedding. They were visited by two of their five children. And we all have much to be grateful for.

The Watchman-Examiner quotes from Dr. A. H. Strong, president of Rochester Seminary, a brief statement of the principles of Baptist churches: "The Unity, sufficiency and sole authority of Scripture as the rule both of doctrine and polity"; "credible evidence of regeneration and conversion as prerequisite to church membership"; "immersion only, as answering to Christ's command of baptism, and to the symbolic meaning of the ordinance"; "the right of each member of the church to a voice in its government and discipline"; "each church, while holding fellowship with other churches, solely responsible to Christ"; "the freedom of the individual conscience, and the total independence of church and state."

Dr. J. Powell Tucker goes from the pastorate of First Church, Raleigh, N. C. to that of First Church, Orlando, Fla.

We are pleased to hear that Rev. Glenn Eric Wiley is already on the field at First Church, Grenada, and has been well received.

Last week by mistake the Record said T. W. Talkington was pastor at Bassfield. It should have been Sumrall and Seminary. Rev. A. B. Hill is pastor at Bassfield.

Twelve of the executive secretaries in the 18 states of the Southern Baptist Convention are graduates or former students of the Southern Baptist Theological Seminary at Louisville.

J. A. Barnhill of Hattiesburg was elected president of the Mississippi alumni of the Southern Baptist Theological Seminary at the convention. Rev. Silas Cooper of Tupelo is the secretary-treasurer.

On account of being temporarily laid up by an operation on his throat, Pastor J. H. Street of West Laurel Church, had Dr. M. O. Patterson of Mississippi College for a supply on the last Sunday in November. A Brotherhood has been organized in this church which indicates new interest in the work.

The Alumnae Association of the Woman's College in Hattiesburg is helping in various ways to raise the endowment funds. One way is through empty coffee bags, one pound, of "Big M Coffee". The company contributes one and a half cents for each bag returned. Those interested or willing to help may send to Mrs. Jeannette Lawrence Travis, Hattiesburg, Miss.

During September Missouri farmers received one-third more for their products than in the same month last year. We have a suspicion that if the comparative figures were published for Mississippi, this year as compared with last, that it would stop some of our complaining. It is probable that larger crops of every kind were made this year than almost any year in our history. This is true of feed crops. And we need not complain about the price of these for we do not sell them out of the state, but buy much instead.

Evangelist Selus E. Tull of Hazlehurst, Miss., has returned home from two months of revival engagements outside of Mississippi which carried him into Tennessee, West Virginia, and Louisiana. His last meeting which closed Sunday night, Nov. 28th, was with Dr. L. E. Evans, pastor of the First Church of Vivian, La. Song director Otis Thompson of Monroe, La., led the singing in this revival which resulted in 49 additions to the church. Since December is not a revival time, Dr. Tull will be available for supplies and lecturships where his help might be desired.

PASTORAL CHANGES: O. G. Poarch resigns Euclid Ave. Church, Bristol; W. E. Florer resigns at Elkton, Ky.; J. F. Brewer, Jr., resigns at Ghent, Ky.; W. P. Hall goes to Biltmore, N. C.; J. W. Wells goes from Henderson, Ky., to Bay Minette, Ala.; J. W. Buckner goes to Jonesborough, La.; J. A. Carter goes from Lottie to Big Cane, La.; H. O. Hearn has been called to Houma, La.; M. E. Miller from Standing Ground to Henderson, Ky.; L. H. Epton from Durant, Okla., to Pilot Point, Texas; Bernard Skates to Huntingdon, Tenn.; Ralph Crosby succeeds J. M. Dodd at Smithville, Ga.

The motion picture industry is such a powerful business in this country, because of its financial strength and because of its influence over public morals that it becomes the concern of all of us. How to reduce its power to do harm is a major problem for those interested in religion and education. Just now an effort is being made by representatives of the moral forces in America to induce Mr. Jno. D. Rockefeller, son of the late Standard Oil magnate and philanthropist, to enter this financial and educational field. Mr. Rockefeller has in many ways shown his interest in the public welfare and it is believed that this would furnish an opportunity to do his country and probably the whole world a distinct service. We hope he may see it practicable to do so.

CHRISTIAN INFLUENCE AT THE MISSISSIPPI INDUSTRIAL TRAINING SCHOOL

F. K. Horton, Pastor Columbia, Miss.

(This article is written without the knowledge of the superintendent or staff of the school.)

When one considers that there are about two hundred and fifty boys and girls in our state institution here in Columbia, and they represent nearly two hundred homes of our state, then it seems time that some statement be given to our people as to the Christian influence that surrounds these boys and girls. We are sure that many mothers and fathers and others are wondering about the spiritual training of these young people.

We start with the leaders. The superintendent, Colonel B. L. Coulter, is a deacon in the Baptist church here, and is very active. He is a tither. Mr. Coulter leads prayer meeting and even fills the pulpit in the absence of the pastor. Mrs. Coulter is just as active in the Methodist church, having charge of the music. Other teachers and officers of the school are very active in the affairs of the different churches of the city.

Every Sunday afternoon the whole school attends Sunday school in their own school building. Each student has his or her own Bible and each is furnished with literature by our Sunday School Board. Before Sunday school, some minister from Columbia preaches. The different denominations have given Sundays, and the ministers count it a privilege to speak to the assembled school, teachers, workers, and pupils.

The day's work is always begun with a prayer of thanks at the breakfast table, and each meal is preceded by prayer. Each night finds prayer meetings in each of the cottages, and these prayer meetings are led most of the time by the boys and girls themselves. The writer has the privilege of leading the prayer meetings often.

The ministers of the city have every encouragement from the leaders of the school to do personal work among the boys and girls, and to deal with them in their Christian and personal problems. It can be truthfully said that the ministers of the surrounding churches are about the best known and most beloved visitors. Few gatherings of any capacity are held at the school where ministers are not present, and the writer has yet to hear any minister speak anything but the highest praise of the school and its fine Christian influence.

Every Sunday morning a large truck, carrying forty boys or girls, stops at one of the churches in the city. What a joy to speak to such good listeners!

To hear the superintendent lecture to the school on the opening or closing days, or between, would make one forget that he was in a state institution. God is the first thought, and the sacrifice of His Son, the last. Space does not permit many things that cry out to be said as to the fine leadership, and the Christian influence of the school.

The Christian people of this state can thank God for such an institution and its leadership. Mothers and fathers can rest assured that their children are under the finest influence, and that more than likely their children will return home as new-born creatures in Christ. Their children are being taught the Bible, and they are joining the various churches, and are being cared for by men and women who care for their lives and their souls as well.

Many things have been left unwritten because of space, but a visit to the M. I. T. S. will reveal much more than there is in this little article. The writer does not know how our denomination, if it had charge of the school, could improve on the way the children are being led in spiritual matters.

The Foreign Mission Board has reduced its indebtedness from over a million a few years ago to \$300,000. It proposes to pay this off in three years, by the Lord's help.

EDITORIALS

BY MY SPIRIT

A Baptist convention is not to be like a Bankers' convention, and a Baptist church is not to be run like a board of directors runs a bank. Neither is a Baptist convention to be run like a political convention where intrigue and astute manoeuvring are the common methods of getting things done by the wise ones. Fortunately we Baptists are not often pestered with political manipulation in our meetings. But there is a growing tendency to depend on the cool, calculating method of the "hardheaded business man."

Now we have great respect for the said "hardheaded," in his own place. But his place is not in the house of God. He is in his element when he is in a board of directors' meeting. But the Lord's work is not done in that way. And the man who prides himself on his keen business sagacity has demonstrated his incapacity to handle spiritual things. Indeed pride and self-sufficiency of any sort are utterly alien to the Spirit of God, and will lock the wheels of any church organization, or any spiritual body. When Ezekiel saw the vision of Jehovah by the river Chebar, it was made plain to him that the Spirit was in the wheels.

You may search history through and you will hardly find a shrewder business man than Jacob. You may say he got it from his mother. He seemed to have gotten it from all sides and from practical experience. But wherever he got it he was the ace among tricksters and schemers. He had his brother-in-law Laban's head in a whirl trying to keep up with him. Laban changed his tactics and his wages ten times, but he could never get on to Jacob's tricks. His own brother Esau and his father Isaac were victims of his keen business ability.

But there came a time when his bag of tricks wouldn't work, though he tried it to the last. When he was about to meet Esau who was coming with an armed band, Jacob manoeuvred his crowd and his flocks admirably, but the old tricks collapsed. He knew he was up against it. There was but one thing to do: fight it out alone with God. So he separated himself from all the rest. "And Jacob was left alone; and there wrestled with him a man until the breaking of the day." Jacob slept none that night, and he was a broken man. He went away with the marks of that wrestling on him in body and spirit the rest of his life. And in order that its lesson might not be lost, the people of Israel were never to eat the "sinew of the hip which is upon the hollow of the thigh."

And the rest of us will do well not to forget the lesson. The race is not to the swift, nor the battle to the strong. "God hath chosen the foolish things of the world that he might put to shame them that are wise, and the weak things of the world that he might put to shame the things that are strong." Seeing that in the wisdom of God, the world through its wisdom knew not God, it was the good pleasure of God through the foolishness of the preaching to save them that believe. And that principle goes all the way through the kingdom of God. "Professing themselves to be wise, they became fools," is still a common experience among men.

If you want to get things balled up, just trust to your own wisdom. "Not by might nor by power but by my Spirit saith the Lord of Hosts." It was when Nebuchadnezzar said, "Is not this great Babylon, which I have built by the might of my power and for the glory of my majesty," that the voice of God said, "The kingdom is departed from thee and thou shalt be driven from men." It was the wisest and greatest of kings who said, "Trust in Jehovah with all thy heart, and lean not unto thine own understanding. In all thy ways acknowledge Him and He will direct thy paths. Be not wise in thine own eyes. Fear Jehovah and depart from evil."

NOT SLACK CONCERNING HIS PROMISE

The failure to get the meaning of this phrase which Peter uses in his Second Epistle, 3:9, is due to careless reading. It is often misquoted thus, "The Lord is not slack concerning His promises," making the last word plural, when it is singular. Of course it is true that the Lord is not slack concerning His promises, but that is not what Peter says, and it is certainly important that the scriptures be quoted accurately. We cannot understand them nor interpret them aright unless we do. In this case it is "His promise," one definite promise which Peter has in mind. If you are shooting quail it is well to shoot at one bird in particular and not at the whole flock in general.

What is the promise to which Peter refers here? It is not difficult to find out. Indeed it is practically impossible for the average man to read the passage carefully and fail to find out. If we take time off to read the whole epistle, which has only three chapters and can be read in fifteen minutes, it will be seen that the whole of the third chapter is about the second coming of Christ. The author says that he is doing in this letter what he did in the first one. In the first epistle he bases his exhortations on the expected return of Jesus. In the first chapter he speaks of the salvation ready to be revealed at the last time. I P. 1:5. Again in verse 13 he says, "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." Again, 4:7, "But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer."

Now the last chapter of his second letter is given over wholly to speaking of Jesus' second coming. He speaks of His coming as a thing promised of God. It was to Peter and the other apostles a blessed hope based upon the promise of Jesus to come again. It was also based on the promise made to these apostles by the angel who stood by them when a cloud received Him as He went up out of their sight. This promise was cherished as a most precious possession. No promissory note of a millionaire made to a pauper could be more dearly treasured than this promise that Jesus would come back. It stood out above every other promise in the Book. It was their assurance that every other promise would be fulfilled.

But there were people even in Peter's day who were skeptical of His coming. They said, "Where is the promise of His coming? for all things continue as they were from the beginning." But God never forgets. He never wavers in His purpose. He "is not slack concerning His promise." "The day of the Lord will come." There has been no change in His plan, or no failure or faltering in His purpose. Jesus is coming back to earth.

Peter tells us the reason for the delay: God "is not willing that any should perish, but that all should come to repentance." He "is long suffering to us-ward." God holds the destructive forces of nature at bay until men shall be given full opportunity to repent. He delays the day of consummation that the roll of the redeemed shall be completed. But the promise of His coming has never for a moment been forgotten.

"Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace without spot and blameless in His sight."

There is a natural and proper hesitancy on the part of all Americans to speak lightly or critically of their civil officials and those connected with them. Sometimes the strain on our moral sense becomes stronger than our mere sense of propriety. And when there is a conflict between regard for righteousness and respect for officials, the latter must give way to the former. Our first duty is to God, and our next to men. Our duty to men necessitates con-

sideration for the greatest good of the greatest number. Our respect for civil rulers is based on the conviction that they represent the good of the people. When their conduct endangers public or private morals, then it is not only legitimate but obligatory that people with moral and religious convictions should express these convictions, even when to do so condemns the standards or conduct of public officials. It is the desire of every patriotic citizen to hold in honor the President of the United States, and all the members of his family. But when any of these lower the standard of married life then they must not expect the people with moral convictions to keep silent. Two members of this family have disregarded their marriage vows by securing divorce and marrying again. This is in violation of the principles of the church in which they were reared. The more elevated position they occupy the more injury to society results, and the more severe their condemnation. The wife of the President does not seem to obey the scriptures that teaches women to be keepers (workers) at home. Titus 2:5. And certainly there are multitudes of people who are greatly grieved that on more than one occasion the "first lady" should take it upon herself to teach the young people "moderate" drinking. The rest of us can well understand why Paul urged Christians to pray for rulers and all that are in authority. There is evidence that we have overlooked this duty. Let us begin now, and remember to do so in our churches next Sunday.

See that ye abound in this grace also. The word abound is a favorite with Paul. It would be interesting to take a concordance and locate the places where the word is used in his epistles. And in company with it are kindred words or those with like meaning, for words are like people, like nearly everything else, they are gregarious; they go in groups or flocks. As birds of a feather so do words flock together. If you will read the eighth and ninth chapters of 2 Corinthians you will see a good illustration of this. Here are some of the words that flock together there like the black birds: "The abundance of their joy abounded unto the riches of their liberality." "As ye abound in everything . . . see that ye abound in this grace also." "He was rich . . . that through his poverty ye might become rich." "Your abundance may become a supply for their want." "Make up beforehand your afore promised bounty." "He that soweth bountifully shall reap also bountifully." "And God is able to make all grace abound unto you, that ye having always all sufficiency in everything, may abound unto every good work." "Being enriched in all liberality." "The ministration of the service abounded through many thanksgivings to God." "They themselves also long after you by reason of the exceeding grace of God in you." Why is Paul dealing in all these expressions of fulness? He desires that the grace of God may abound in these people. He knows that grace cannot abound in them unless it finds some avenue of expression through them. They must be willing to be vehicles or channels of grace to others. They must impart to or share with others. By this means the grace of God abounds in them. If we wish to have in ourselves the fulness of the blessing of God we must be willing to be channels of grace. We must open our hearts to others. We must open our purses to others. We must be enlarged in our sympathies, and this must be expressed in enlarged gifts. There must be no restraint on giving. We must not seek to find out how little we can give and get by with it. We must seek to find how much we can put into the Lord's treasury that it may minister to others, in body and mind and soul.

Will some one do us the kindness to give us the post office address of Mrs. E. C. Durley. Her subscription was given us without the post office.

The Texas Baptist Convention had an extra welcoming address delivered by a deacon on a pie bald horse, arranged in his cowboy toga.

By A.
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LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

Newton

Pastor Morris is making splendid preparation for the every member canvass at Newton. One part of that preparation was a meeting of the men. We were invited to be one of the speakers on the subject, "The Every Member Canvass."

The pie, sandwiches and coffee that followed the speeches were worth a trip many times that far.

Dr. Morris is carrying on in a great way. The men are rallying to him as evidenced by their presence at this extra meeting, the organizations are functioning, building plans are taking form. We heard nothing but praise on every hand.

The writer also had the privilege of speaking to the finance committee about the EVERY FAMILY plan. As usual, when explained they liked it and included it in the 1938 budget.

Record subscriptions in Newton County are listed as follows: Chunky 2 and 3 R. F. D.; Hickory 12 and 10 R. F. D.; Stratton 2; Union 24 and 17 R. F. D.; Lawrence 1; Little Rock 4 and 5 R. F. D.; NEWTON 27, (EVERY FAMILY beginning January 1), Newton R. F. D. 19; Bethel church 15.

Shaw

Charlie Day (he's from Pontotoc County), is always on the go at Shaw. We hear it whispered that the church there hopes soon to go from three Sundays to every Sunday. They already have the EVERY FAMILY Baptist Record plan.

Hardly a Sunday passes without additions.

A recent drive was made for benevolences and though the report is not quite complete, \$785.00 is already in hand. Of this amount the five deacons gave \$550.00, two giving \$150.00 each.

Not only is Pastor Day getting a fine grip on the work at Shaw but he is doing much mission work round about.

He preaches one Sunday at Fairview and tells us that he expects them to start on the EVERY FAMILY plan January first.

Bolivar County has subscribers listed as follows: BOYLE 91; CLEVELAND 44, (EVERY FAMILY January 1); DUNCAN 37; Gunnison 2; Stringtown 1; Rosedale 2; SHAW 45; Shelby 4; Mound Bayou 1; Pace 6; Lamont 1; Malvina 1; Merigold 23; Skene 1.

Lexie

Rev. F. W. Gunn is the beloved pastor of this good church and he not only preaches but "pastors" the church. We presented the EVERY FAMILY plan and the Cooperative Program at the morning preaching hour.

A well organized Sunday school is kept in high gear by Superintendent S. S. Smith. We enjoyed the adult class taught by Prof. Armstrong.

The B. T. U. and W. M. U. are well organized and do things.

Lexie and Progress work together so as to have preaching every Sunday. When the pastor preaches at Lexie in the morning he preaches at Progress at night and the next Sunday the order is reversed.

Among the Lexie members are children of brother J. L. Bullock, Sr., who is nearly 94 years old and has read the Record for 65 years. And they say he reads ALL of it. He is the oldest white man in the county and the only living Confederate soldier.

Progress

Progress has an auditorium in keeping with the fine consolidated high school nearby. A fine group of people back the pastor and as at Lexie, all the organizations function well.

The church also owns a pastorium with 60 acres of good land which was donated by one of its active members.

As the pastor lives at Lexie the farm is

rented and the proceeds equally divided between local expenses and benevolences.

The Gunn hospitality made us want to make their home our headquarters.

Centreville (Walthall County)

Rev. H. L. Deer is pastor of this good church situated in a good rural community and though it was an afternoon meeting and not on their regular meeting day, a goodly company was on hand to hear our explanation of the EVERY FAMILY plan.

This church is the mother church of Lexie.

Walthall County's subscribers are listed as follows: TYLERTOWN CHURCH 160; Tyler-town R. F. D. 25; Dinan Church 14; Lexie 2.

A Christmas Opportunity

Recently we dropped several names from our subscription list because they failed to renew. The following card came from one:

"I am sorry I can't take the paper any longer but I am not able to pay for it I have been reading the Record afar back as I can remember & it greaves me to give it up but I am old & sick & am not able to take it." Thank you again."

Won't some one send us \$1.50 so we can continue his paper?

—O—

Thank You: Dan Hitt, Jr., Vicksburg; Mr. W. F. Waller, Shubuta, Route 1; Gulfport W.M.U., Gulfport; Rev. W. B. May, Ashland; Miss Ruth Denton, Slate Springs; Mrs. E. C. Pitts, Brookhaven; Rev. B. E. Phillips, New Hebron; Mr. J. R. Wolfe, Duncan; Pleasant Hill Church, by Rev. Estus Mason, Union Church; Bluff Springs Church, Rev. W. B. May, Ashland; Rev. D. O. Horne, Monticello; W. H. Cole, DeKalb.

—BR—

W. M. U. PAGE

—O—

(Continued from page 8)
mediately began their work in Montevideo. Her husband says of her:

"Three years of untold strain did not break down her faith in God's providence. Seven months of suffering could not conquer her Christian graces of courage, patience and meekness."

Their many friends extend to Mr. Alvarez and the two little children loving sympathy.

—BR—

Newton Church gives Pastor R. A. Morris an increase in salary and sends the Record to every family, 150 of them. Their budget for next year is \$5,000. Last Sunday night the W. M. U. gave a pageant on Tithing.

As we go to press the Convention Board members are gathering in Jackson for their annual meeting, the Executive Committee Meeting Tuesday morning and the full board meeting Tuesday night.

—BR—

Many Baptist churches have placed a 3% provision—that is 3% of the monthly salaries of their pastors in their annual budgets to match a like payment by their pastors in order that they might join with them in providing against old age or disability dependency through the AGE SECURITY PLAN OF THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION. Do you want to investigate this matter? Do you want your church to do the Christian thing by its pastor? Do you want free literature concerning it? Will you think and pray about it and bring it to the attention of your budget committee or deacons? Write Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

WHY NOT HAVE THE BEST?
the Lesson Help without a peer.

Tarbell's
TEACHERS
Guide

Cloth \$2.00 Postpaid

F. H. REVELL CO., 158 FIFTH AVE., NEW YORK

1938

Dr. A. L. Ryan
World's S. S.
Assoc. says:
"A perfectly
marvelous
contribution
to
our work."

Rev. Claude Tollerson, supply pastor of the Mt. Pleasant (Miss.) Methodist Church, and his wife united with the Baptist church at Carey's Chapel Sunday evening, Nov. 28. The baptizing will be at the Collierville (Tenn.) Baptist Church Sunday afternoon, Dec. 11. Thirty-four have joined the Coldwater and Carey Chapel churches by baptism since the second Sunday in August. Young brother Tollerson will be available for service in the Baptist churches.—J. H. Thomas, Pastor-Evangelist.

The Southwest Mississippi Baptist Ministers' Conference, meeting at First Church, McComb, Dec. 13 at 10 a. m. will include Devotional by J. R. Eubanks; The Teacher by Supt. D. L. Blackwelder; The Lawyer by Hon. H. L. Simmons; The Doctor by Dr. Thos. Purser; A Sermon by Dr. W. A. Sullivan; Lunch; Devotional by T. W. Green; The Merchant by J. C. Rhymes; The Deacon by a Deacon; Sermon Outlines by P. S. Rogers; Critics. Report by W. R. Cooper. This means that the above laymen in the various professions will discuss the preacher from this particular layman's point of view.

In Mississippi there are five sources of revenue for public schools, according to information given us by the State Education Department. Three of these are provided by the state under authorization of the legislature. These three are what is known as the Equalizing Fund, the Per Capita Fund, and the Poll Tax Fund. The fourth is a County levy, and the fifth is the Local or Special School District Tax. The per capita fund is based on the number of educable children, white and black, in all the state. This fund is turned over to the county school authorities according to the number of children in each county of public school age, irrespective of color. Then the county school authorities use this money for the schools. You would suppose that the money was given to the schools for white children according to the number of white children; and to the negro children according to the number of negro children, as it is a per capita fund. But not so. There is only one county in the state, Covington, which so divides it. There are twenty-one counties which give the negro children more than their per capita share. And there are 61 counties in the state which give more to the white schools than their share of this fund and less than their share to the negroes. That is these counties draw from the per capita fund moneys which come to them by reason of the negro children in the county and use it for the education of the white children in those counties. This does not mean that money paid by negroes goes to educate white children, but it does mean that money given to these counties because of the negro children in them is used to educate white children. The 21 counties which take money drawn by reason of the number of white children, and use it for negroes are these: Jackson, Itawamba, Forrest, Harrison, Hancock, George, Warren, Webster, Perry, Choctaw, Claiborne, Jones, Alcorn, Tishomingo, Walthall, Clarke, Stone, Lawrence, Union and Pearl River. Those which draw money because of the number of negro children and use it for white children are: Prentiss, Pike, Montgomery, Monroe, Lauderdale, Franklin, Wayne, Amite, Newton, Sharkey, Hinds, Lee, Benton, Lamar, Leake, Pontotoc, Washington, Yazoo, Smith, Tippah, Lincoln, Green, Grenada, Winston, Copiah, Lafayette, Scott, Simpson, Oktibbeha, Lowndes, Coahoma, Carroll, Calhoun, Jasper, Rankin, Marion, Adams, Jeff Davis, Neshoba, Holmes, Kemper, Sunflower, Yalobusha, Leflore, Atalla, Noxubee, Chickasaw, Wilkinson, Humphreys, Issaquena, Madison, Jefferson, Clay, Quitman, Marshall, Panola, Tallahatchie, Tate, Tunica, Bolivar, DeSoto.

—BR—

Rev. Jas. B. Ray has moved to his new field in Lowndes County, preaching two Sundays to Mt. Vernon Church, and says this is just the kind of work he wishes to devote his life to. He gives up Graysport and Williams Chapel in Grenada County, but will continue to preach at Holcomb, Bethel, Payne and New Life churches.

HUNGARIAN MISSIONS—A CLOSE UP

By William Hall Preston

Associate Southwide Baptist Student Secretary

Hungary's Baptist Mission work is little heralded, but under the wise leadership of Dr. and Mrs. Udvarnoki and others, it is becoming a living force in that needy country with its lovable people.

Upon the urgent invitation of a group of our missionaries attending the World Baptist Youth Conference in Zurich, Switzerland, in August, a small group of Southern Baptist young people went to visit our mission field in Hungary.

After an all-night ride from Venice, Italy, the party reached Budapest. Famed for its beauty as the nation's capital, a royal welcome was accorded these fortunate few as Dr. Bela Udvarnoki, Miss Ruby Daniel, and Miss Maude Cobb greeted us. Later on we were to meet Mrs. Udvarnoki, their two boys and Miss Ruth Mahan, formerly of Alabama and Texas.

An appreciated American luncheon at Dr. and Mrs. Udvarnoki's apartment in our Baptist Seminary was followed by a trip over this, perhaps Europe's most attractive capital city. The king's palace, the gardens, the Margit Pleasure Island, the Parliament building situated on the beautiful Danube River, just opposite the Baptist headquarters, the chain bridges, the needlework market—all made for an enjoyable enlightening afternoon. In the evening fascinating gypsy music played by Hungarian orchestras could be heard.

The real picture of our work, however, was given the next day. It was Sunday and after a twenty-odd mile drive, all of us climbed nearly a mile in the mud to Tahi, the National Baptist Assembly grounds. Here nearly one thousand of our Hungarian Baptists had gathered on this, the closing day.

The rain had driven them to a temporary shelter. Here all of us had the privilege of talking and singing together. The messages were through interpreters. How they love to sing, these who are perhaps the poorest of all our European Baptists! How grateful and appreciative they were, these who know and love the same Saviour! After each message they graciously responded with the only English words they knew, chorused, "Thank you very much!"

All afternoon and throughout the evening, as we ate together, played together, worshipped together, and sang the great old hymns, we communed in the only common language we knew—that of Christian love and song.

The evening came to a close. Then along with a group of one hundred happy Hungarian young people, we spent three never-to-be-forgotten hours on the Danube River, sailing and singing homeward in the moonlight to Budapest.

We saw how beloved were our missionaries, Miss Ruby Daniel of North Carolina, an inspiring leader, who was transferred to the important Training School work in Roumania, to the keen regret of all Hungarian Baptists; Miss Maude Cobb of North Carolina, Baptist Bible Institute, and Georgia, whose friendliness and love power has endeared her to all; and then the freshman missionary, Miss Ruth Mahan, in charge of the young ladies' Training School in Budapest, who has mastered in a remarkable manner the language and the customs of the people in ten months' time. A trio of zealous, consecrated, talented best of the Southland.

We asked Dr. Udvarnoki what the most imperative need is for this Baptist work. His answer was, "A library and \$200 to furnish rooms so as to accommodate 60% more young preachers." It is our pleasure to endeavor to secure this amount from generous friends who wish to invest their money where it will go as far in influence as on any mission station in the world. The books to be sent as a Christmas gift, most of them of a religious nature, are being given from libraries of pastors and others throughout the Southland. Such gifts sent to the writer will be promptly forwarded to Hungary.

Nashville, Tennessee.

THE TEMPTATION OF JESUS

Matt. 4:1-11

G. C. Hodge, Biloxi

The Time

Jesus was not tempted until after the Holy Spirit had come upon Him. He came from Galilee unto Jordan where John was conducting a great meeting and there publicly dedicated Himself to God and was baptized. He then led the congregation in prayer and while he was praying the heavens were opened and the Holy Spirit descended and rested upon him, and the voice of God came from heaven saying, "Thou art my beloved Son; in Thee I am well pleased. Then was Jesus led of the spirit into the wilderness to be tempted of the devil." (Lk. 3:21-22).

We will do well to keep in mind the order of Christ's experiences here: He was dedicated to God, baptized, anointed by the Holy Spirit, owned by the Father, and then tempted by the devil. It is often true that one's exaltation is followed by temptation, and when God's will has been revealed to an individual the devil comes to discourage, to dissuade and to keep him from obeying the voice of God. Temptations, trials and afflictions then need not cause any one to doubt his being a child of God, owned and loved of the Father. It may be that some people know little of temptations because they have never surrendered to God, or been anointed by the Holy Spirit, or owned by the Father, but are living in accord with the tempter and are obeying and serving him.

The Tempted One

The scriptures very clearly and positively teach that Jesus was God manifested in the flesh. They also declare that "God cannot be tempted of evil, neither tempteth he any man" (James 1:13). The devil was enabled to tempt Jesus because He was human as well as divine. He was tempted in every way that it was possible for a man to be tempted, yet he yielded not. He is therefore able to sympathize with and to help every man when he is tempted. "He is touched with the feeling of our infirmities."

The Tempter

There are two things about the tempter we need to keep in mind: (1) The devil is a person of great power. He is great and strong enough to tempt Jesus, the Son of God who is our Saviour; (2) The devil tempts men today. So great and powerful is he that no man, in his own strength, is able to withstand him. God alone is mightier than he, and only those who draw nigh to God are able to overcome his temptations.

The Purpose

The temptation of Jesus was not accidental. He was led into the wilderness to be tempted. God had a purpose in permitting the devil to tempt Him. By these temptations Jesus was tried, tested and proven to be mightier than the devil and worthy to be the Saviour of the world and the founder of his church. God also permits the devil to tempt all of His children, and he does it for the purpose of testing, trying and proving them. Many people think they are stronger than they are. They think they are able to take care of themselves anywhere, anytime, but in the face of some unexpected temptation or trial they, like Peter on the night of the betrayal, are enabled to discover their weakness and their dependence upon God. It is well to know however that while God permits the devil to tempt men He is faithful and just and will not suffer any man to be tempted beyond that he is able to bear, but with every temptation He provides a way of escape. No man can therefore hold God accountable for his yielding to temptation.

The Place

Jesus was led of the spirit into the wilderness to be tempted. This was not unusual. Most, if not all, of God's servants, have been tested and proven while alone. Adam and Eve were alone in the garden when they were tried and proven. Moses was in the wilderness for forty years and was proven there before he was appointed law-

giver and leader of Israel. Elijah and Elisha were proven in the wilderness before they became prophets of God. John the Baptist came from the wilderness to prepare the way for the coming of the Lord. Shortly after Paul became a Christian he withdrew into Arabia where he remained for three years before entering upon the work whereunto he was called. John Bunyan was in Bedford jail twelve years before giving to the world one of its greatest books. Martin Luther found it necessary to withdraw from the presence of men and to be alone with God for several hours each day before he was enabled to bring about one of the greatest reformations in the history of the world. This seems to be God's plan for all of us. It seems that if any one would be used of God to any great extent he must occasionally get away from the presence of others where he may alone think out, pray out and, like Jesus, fight out some of the fundamental principles and battles of life. Our Lord suggested that each and all of his followers should enter into their closets and shut out the world for at least a few minutes each day. One of our greatest dangers therefore is that we will not allow the spirit to lead us to some place where we can be alone.

The Preparation

Jesus was well prepared to meet the tempter, for he took with him into the wilderness four things. His victory over temptation was due to his being armed with these four things: (1) He had a certain knowledge of his relationship to God. He knew that he was the Son of God. The devil attempted in vain to lead him to doubt it. The knowledge of his Sonship and his determination to be a true Son were sources of strength to Him in the hour of trial; (2) He had a clear knowledge of his power. He knew that the Holy Spirit had come upon Him and was present with Him and that all the power of the Spirit was His. He must therefore prove himself worthy of the power entrusted to Him; (3) He had a clear knowledge of His mission in the world. He knew that he had come to seek and to save that which was lost and to build His church. He must therefore at any cost be consistent with His church and with His gospel; (4) He had an unwavering faith in God and God's word.

Had Jesus lacked either one of these four things he would have no doubt yielded and sinned. Even so it is with us. If we know that we are God's children and have purposed in our hearts to be true to our heavenly Father, if we are conscious of the presence of the Holy Spirit, if we know what God's will for us is, and if we have an unwavering faith in God, we shall be better prepared to meet temptation than those who doubt their relationship to God, who are not conscious of the Holy Spirit's presence, or of their mission in the world, and who have no faith in God.

(Continued on page 14)

—BR—

LOVE IN ACTION

—O—

Love will create a paradise on earth

Where fragrant roses bloom; and vine clad bowers

Give us refreshing for our weary hours
And each new day gives happiness re-birth.
Loving all others clearly proves our worthFor every one that loves with ardor towers
Above all sordidness, for love devours
All selfishness, and fills the soul with mirth.

It is the essence of nobility,

The grace that gives magnificence to man,
So that he dwells where pleasure overflows.
The heart that loves with fervency is free
From care, and living daily by God's plan
It has the best that heaven can bestow.

—Wm. J. Robinson.

—BR—

Who was it said that the man who speaks of himself as "just tolerable" is one who can eat three meals a day but is unable to work?

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DISTINCTIVE BAPTIST PRINCIPLES

By Rev. B. E. Phillips

—o—

(Sermon preached at Simpson County Association and requested for publication.)

Jude 3: Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

The American Revised Version reads: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."

I wish to bring to you a message on the subject of Distinctive Baptist Principles. There are three statements I wish to make in the beginning of this message.

First, I would remind you that our Baptist people believe that every person who repents of sin and trusts in Jesus Christ for salvation is saved by God's grace. And such person is our brother or sister in the Lord, and we have Christian fellowship with them. We may not have doctrinal fellowship with some of them.

A second statement I wish to make is that Baptists welcome and even urge a study of Baptist history and Baptist doctrines. We are not understood by some people, and are even badly misunderstood by many. We have no history or doctrines of which we are ashamed.

A third statement I wish to make is, that a number of people are from the platform, through the religious press and over the radio advocating a union of all religious bodies and denominations. Baptists are not falling in with this movement. The rank and file of them are not going into such combination or union. Why not, if we do not differ from others in our doctrines? We do differ and I wish to speak to you of this difference or of Distinctive Principles.

I

All of the New Testament; All of the Law of Christianity

Baptist people take all the New Testament as all of the law of Christianity. This does not mean that we disbelieve or reject any of the Old Testament. It is the inspired word of God from beginning to close. The New Testament is a complete revelation of the Old Testament. We do not go to the Old Testament to find the rules and regulations of New Testament institutions. We believe that the church is a New Testament institution, so we do not go to the old in order to find the purpose, and methods of the church ordinances and church officers. They are clearly taught us in the New Testament. We gladly acknowledge the existence of the temple and synagogues and the methods of worship they taught. But we do not believe the church is a revised edition of them. It is wholly a New Testament product.

This principle means that we take the New Testament as our only and all-sufficient rule of faith and practice. We deny that any individual or group of individuals organized into an ecclesiastical organization has any right or authority to add one thing to its teachings or subtract one thing from it, or make any change in the law of Christianity. No one has a right to say we concede it teaches this or that, but we believe something else will do as well. We believe the Lord knows exactly what he wants us to be and to do, and he has plainly told us in the New Testament. So we accept it just as it is, nothing more, nothing less.

II

Individuality In Religion

Another Distinctive Baptist Principle is individuality in religion. By this we mean that the individual is separated from every other person and stands alone before God to account unto him for the deeds done in the body. This separates the individual from his own family, from society, from class, from race, and puts him on his own responsibility to his creator. This doctrine rings out clear in the New Testament.

In Matthew the third chapter and ninth and tenth verses John the Baptist said to his hearers, "And think not to say within yourselves, we have Abraham to our fathers: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." We read in Romans the fourteenth chapter and twelfth verse, "So then every one of us shall give account of himself to God." This teaches us that the individual must hear the gospel for himself, must repent of his sins for himself, must trust Christ as his personal Saviour for himself. This excludes all proxy in religion. It also demands the voluntary element in religion from beginning to end.

III

Freedom of Conscience or Unlimited Freedom of Mind In Religion

Freedom of conscience or unlimited freedom of mind in religion necessarily follows individual responsibility to God. To be responsible one must have the privilege to choose. No human being has a divine right to say to the individual "you must believe this creed or that, you must submit to this ritual or that, you must submit to this ordinance or that." The Lord has given to every individual the right of choice. The Lord himself does not force religion on any one. The soul is competent under God to pass on the question of religion. God's way of saving people must be told to the individual. The Holy Spirit will enable him to act or choose for himself. Christ Jesus the only mediator between God and men will receive and save him. But he is, and must be free to choose or reject God's proffer of salvation. Bancroft in one of his histories declares that "freedom of conscience and absolute freedom of mind, was from the first the trophy of the Baptists." Freedom of conscience is a familiar thing in our country and to our generation. But it has not always been so. It may be ours to emphasize this great principle again. Multitudes of people do not hold to this principle. In fact many deliberately reject and oppose them. Many of our dear Baptist people have suffered untold agony because of such attitude toward them. It is possible for this to be repeated even in our own nation.

IV

Salvation Before Church Membership or Service

Another Distinctive Baptist Principle which I call your attention to is salvation before baptism and church membership and Christian service. This principle puts the remission of sins in the blood of Christ and not in water or works. This excludes infant baptism and church membership. We are inducted into Christ through faith. The Holy Spirit teaches us in Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved." John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Gal. 3:26, "For ye are all children of God by faith in Christ Jesus." Some one has given this illustration: Draw a line and write on one side of this line sinners, enemies of God, lost in sin, children of the Devil, under curse of the law, unredeemed, etc., and on the other side write children of God, friends of God, justified before God, lovers of righteousness, redeemed from all iniquity, etc. Now which side of the line do churches choose their members from? Our Baptist people have through all the centuries since Christ came into the world and established his church chosen their members from the side of the line representing the saved. We need to keep this Bible teaching clearly in mind and call sinners to repentance and invite them to Christ, and call and invite the saved to church membership.

V

Religious Liberty or the Separation of Church and State

The church is a spiritual institution with spiritual ends. The state is a secular body for secular ends. There is no conflict in the discharge of duty to each. Jesus laid down the

principle of separation of church and state when he said "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." The state has no right to say, "You must worship God, and worship him as the state says." This principle of separation of church and state or complete religious liberty has cost Baptists much suffering and even shedding of blood. Strictly adhering to this principle caused John Bunyan to remain in jail for twelve long years. It was during this imprisonment that he wrote "Pilgrim's Progress." In the year 1651 Obadiah Holmes, a Baptist preacher in Massachusetts, was thrust into prison for preaching the gospel and later tied to a post and publicly whipped. Multitudes of Baptist people have suffered in various ways because of their love for this principle. In the year 1789 a number of representative Baptists met in Richmond, Va., and there petitioned General Washington to secure an amendment to the constitution which would guarantee and protect the religious rights of all our citizens. Following this the first amendment of the constitution was adopted which guarantees religious liberty. Baptist people do not want religious liberty for themselves only. They want it for everybody. I believe it is of the uttermost importance that this principle so dear to Baptists, should be proclaimed from every Baptist pulpit in our nation. I have some apprehension that this principle is violated in our own dear nation.

VI

Some Closing Words

In closing this message may I remind you that we have embraced great and mighty principles. Principles which are unmistakably taught in God's word. I believe that the welfare of humanity, and the destiny of souls are involved in them. We are a part of a great and mighty people. A people who have no reason to be ashamed of their principles and history. We have received a noble heritage, and there is a great responsibility resting upon us. We can honorably do nothing less than be true to our Lord who gave these principles to us, and proclaim them to humanity who needs them. We need to put forth a worthy effort to inform all our people, especially our young people in these principles. This can be done by urging them into the study of the word of God. We need to put Baptist literature in their possession. There is a great need of wide circulation of books on Baptist doctrines and history. We need to put our Baptist papers in our Baptist homes. These papers need to ring out clear and unmistakably on these great principles. Our Baptist schools need to wisely and forcibly teach these things to their students. "We need to present ourselves wholly and acceptably unto God which is our reasonable service."

I am a Baptist because of these great principles. I love them, and I love all who have embraced them. May the blessings of the Lord be upon every one who believes them. May we all be faithful to them and to Him who gave them unto us.

BR

Dr. S. G. Posey of Austin delivered the keynote address at the recent Texas B. T. U. Convention.

A good many people each year send The Baptist Record as a Christmas present to friends. For all these we send in the first issue a Christmas card to the one who gets the Record, with the name of the one who sends it. Send them in early.

Baptist Headquarters was gladdened a few days ago by a brief visit from Miss Juanita Byrd, who is back from China for an indefinite visit, during the disturbed conditions in Shanghai. She has taught for several years in Shanghai University.

To carry out the plan of co-ordination approved by the South Carolina Baptist Convention, the trustees of Greenville Female College recently transferred the property and funds (and supposedly the control of the institution to the trustees of Furman University.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Miss Juanita Byrd has arrived home safely and is with her mother at Mt. Olive, Miss. Because of war conditions in Shanghai Miss Juanita was marking time when she received the cablegram reporting the going home of her father. It seemed wise under the circumstances for her to come home and be with her mother. We do not want anyone to think for one moment she is running from danger.

We praise the Lord for giving us such glorious weather during our Week of Prayer. He leaves us without any excuse along that line. Take time to glean before sending your offering to Dr. Gunter.

Just as soon as your officers are elected for 1938, please report to us that we may send the new 1938 Year Book and the Manual of Golden Jubilee. We want you to have these before January 1st.

The Officers' Guide for 1938 is off the press and will be sent to those requesting copies. Be sure to drop us a card asking for yours.

Bolanos 262, Buenos Aires, Argentina
October 15, 1937

Dear friends in the homeland:

I want to share with you a most interesting trip Miss Ellis and I have just made to the mission fields of our Native Board. We left Buenos Aires on the steamer "Washington," Tuesday, September 21. After three days on the pretty Parana River we arrived at Corrientes where our missionaries Pedro Annoni and his charming little wife have been working for the past five years. There they were on the pier with a number of the "sisters" awaiting us. What a joy to be with them again and how we chatted of seminary days and things pertaining to the work dear to our hearts. Pepa is a lovely homemaker and knows how to make her visitors comfortable and happy. Corrientes is a modern city.

That afternoon we had our first meeting with the women. There were about forty present. They gave us a royal welcome and made us feel so humble and unworthy. I wish you could have been with us. Pepa is one of the most consecrated workers I know, and she pours out her very heart to those people she is trying to win and lead. Miss Ellis and I both spoke and they just didn't have words to express their gratitude and appreciation. Many of them had walked miles to be present. Many mothers bringing a babe in arms and another little tot by the hand, but there they were and they didn't miss a meeting. We had a number of meetings for the women and girls. The attendance grew to fifty. The Lord greatly blessed us. There were some thirty manifestations during those days which filled us with great joy.

We had the privilege of speaking to a splendid group in the B. T. U. On Sunday morning we went to a "plaza" by the market and Pedro gave a wonderful message to the large group who gathered and listened with attention and respect. Then back to the chapel for Sunday school. We were also given that hour. (They don't have visitors very often so they wanted to make the most of ours.) Their Sunday school is well organized and they have an attendance of seventy or more.

In spite of the fact when we left Buenos Aires it was still terribly cold, there we found real summer. The sun's rays burnt us as we walked those many blocks to take the ferry-boat for

Barranqueras and another Sunday school. There we also spoke to a hall of men, women and children. Another fifty minutes on the ferry brought us back to Corrientes with just time for a cup of tea before the night service. It is an inspiration to see the chapel full for nearly every service.

The Annonis are doing a splendid work in Corrientes and a number of neighboring towns. The work is very difficult owing to the low moral condition. There is no knowledge of what a home should be, and marital fidelity is almost unknown. How our hearts ached to see in that Sunday school in Barraqueras young mothers of 14, 16, and 18 years all unmarried. To be exact there were some six lovely babes in arms and only one was born in wedlock. Then one day as we went visiting the members and interested families we found a young unmarried mother of thirteen whose baby had died, and she was just out of the hospital after an appendix operation. Another woman was caring for two little children whose mother had to work because the father of the children had gone off with another woman. I could go on telling you case after case, but this is sufficient. This is what kills our missionaries and makes the work so hard.

On Wednesday we were up bright and early as the ferry boat left at 8:30. We were off for the Argentine Chaco, which has become world known during the past years. From the ferry we took a bus over the lovely asphalt road to Resistencia, the beautiful capital of the Chaco Territory. There all was green and beautiful, but we didn't go very far before nature was all changed. Verdure gave place to desert, and from our train the trees looked as bleak and dead as in icy winter in the states. You know it seldom rains in the Chaco. They did have a shower two weeks before we went, the first in six months. We found agreeable traveling companions in a young German couple who was returning to Presidencia Roque Saenz Pena, which was also our destination. He spoke good English and works with General Motors. Five hours and a half brought us to our destination. There were "Paco" and Ana Macias, our missionaries, and a number of the members to meet us. As soon as we were refreshed with a cup of tea, the members began to arrive and they continued to come until the hour for the night service. That was in truth a real welcome service. I must tell you that Ana Macias is my "little" Russian girl from Montevideo. She was converted there in the beginning of our work, and she has been a joy to me through the years. The Sunbeams; R. A., G. A., had songs and recitations and there were choruses by the grown-ups. Then when they presented Miss Ellis and me with lovely bouquets of flowers we no longer tried to contain our tears. Flowers in the Chaco where they just don't grow! I can truly say that service with one hundred and twenty persons was one of the happiest experiences of my twenty-seven years in the River Plate Republics. What God has wrought there in the Chaco is most encouraging and inspiring. There we also had services for the young people and a number for the women and girls with an attendance of fifty. Isn't it marvelous? But listen, on Sunday morning there were one hundred and six in Sunday school, and forty-nine in the outstation. It was a glorious picture. There were conversions in every service. I want to say that these four young missionaries are all graduates of our Training School and Seminary and the Lord is using them for His glory.

I have been a long time getting to this, but

this is what I want to lay on your heart, dear missionary friends. Those faithful missionaries have no hall in which to worship. In the beginning (and the Macias have been in the Chaco less than two years) they used the dining room, but they have long out-grown that. The next place is the "patio" which is two yards wide by seven long. A part of this has no top over it and only a lattice work at the side which does not keep off the cold wind in winter nor the hot sun in summer. They just must have a chapel in which to worship. One of the objects of prayer for December 3rd is a Chapel for the Chaco. Won't you join with us in earnest prayer that the means may be provided for this most necessary object?

My letter is already far too long. Please pray for us and the chapel in the Chaco.

Yours in the Master's service,
Jennie Saunders Quarles
(Mrs. L. C. Quarles)

LOOK and SEE

As the year draws to a close it behooves us to "take stock" and see! The theme for our recent week of prayer, "Looking unto Jesus," calls us to a deepening of our spiritual lives. Each day presents to us privileges in service. Not only must we look up but we must look back over 1937 and look forward to 1938. Some of the many things we need to "look" and "see" are:

Backward Look:

1. Is your organization ministering to more young people now than at the beginning of the year?
2. Have you broadened the vision of your young people through a mission study class?
3. Are you being faithful in your personal service plans?
4. How about your magazines? Are your young people becoming friends with the children of the world through "World Comrades"? One of the finest investments you could make to help bring "Peace on Earth," is to send \$1.00 for a year's subscription to "World Comrades" for your young people, sixteen years of age and under.
5. Are you A-1? Why not?

Forward Look:

1. How about your promotion service? Remember, this should be held before Jan. 1st.
2. Do you have your Golden Jubilee Chairman? See each issue of the magazines for suggestions?
3. Have you written for your new Year Book and Golden Jubilee Manual? (These are free to counselors, order from State W. M. U. office.)
4. Are you planning now to attend the leadership class, at your Institute in January? These dates will be sent to you soon.

Word has been received of the passing of Mrs. Ricardo Alvarez in Montevideo, Uruguay. After three years of patient suffering this beautiful young wife and mother entered her eternal rest on October 17.

As Marietta Mendonca from Brazil she was a student in the W. M. U. Training School in Louisville a few years ago. All who had the privilege of touching her life during those years remember her as a radiant Christian and a charming, beautiful, vivacious young woman.

On her return to Brazil she was married to Rev. Ricardo Alvarez of Argentina and they im-

(Continued on page 5)

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Yalobusha Women Meet

On Nov. 23, 1937, the W. M. U.'s of Yalobusha County met with Water Valley Baptist Church in an all-day study of the little book, "Saved to Serve." Mrs. Taylor Howard, county superintendent, called the meeting to order. After a devotional Mrs. W. C. Howard, wife of the pastor, took charge of the study of the first division of the book. She put on a pageant of the pioneer missionaries. She then discussed the other phases of the study.

In the afternoon Mrs. Alma Carpenter led the study of the second division of the book. She also put on a pageant portraying the work in the various nations where the women are doing work. Both pageants were very helpful and well put on.

At the noon hour the Water Valley church supplied a splendid lunch when 80 persons participated. During lunch Mrs. Ned Rice, state W. M. U. president, delivered a splendid talk, also Miss Corinne Wagner talked on her trip to Japan and China. Miss Wagner resides in New York.

The following societies of the county were represented: Coffeeville 8, Elam 1, Scuna Valley 1, and Water Valley 30. There were a number present from Water Valley who did not register as messengers.

It was a very enjoyable day. The host church treated the visitors royally. The writer was alone when it came to men being present, however he was not lonely. Thanks for the invitation, sister Howard.

Mrs. F. B. Shaw

Nov. 28, 1937, Coffeeville Baptist Church lost one of its good members when sister Lizzie Shaw fell on sleep. She was 69 years old. She had been a member of the Baptist church since girlhood. She was faithful and true to the Lord and her church. After only a brief illness of influenza and pneumonia she went out to be with her Lord. She is sur-

vived by her husband, F. B. Shaw, and two daughters. Her body was buried in the Coffeeville Cemetery after service at the church in which Rev. L. J. Crumby and the pastor took part. We will greatly miss this good woman. May the Lord comfort her bereaved relatives.

This writer has been hearing with regret that Dr. R. B. Gunter has definitely decided to give up his work as executive secretary of the Baptist State Mission Board. These 17 years that he has given to this work have been fruitful years. His skill as a business man has brought us to the end of each year with no debt on the Board. He is loved and trusted by all good Baptists. His place will be hard to fill.

The member of the State Mission Board from Yalobusha County is Deacon G. E. Denley of Coffeeville. He has filled this place acceptably for 17 years. His first time to attend the meeting of the Board was when Dr. R. B. Gunter was for the first time elected secretary. He has been moderator of the Yalobusha County Association since its organization in 1920. He is one of our most worthy Baptist laymen.

The organization, or rather reorganization, of the Mississippi Baptist Historical Society at the recent meeting of the convention was a good move. Its purpose is to discover and preserve the history of Baptists of Mississippi for future generations. This work has been sadly neglected in the past. So let Baptists all over the state take this matter seriously and help to locate all historical material and send it to Dr. P. I. Lipsey, president, Clinton, Miss., for preservation in the library of Mississippi College.

Clerks of all the associations of the state should send copies of the associational minutes to Dr. Lipsey each year, send any old minutes to him, send old church records and other historical matter. This material will likely be lost and destroyed in private homes. The society will hold it in trust for the owners if it is so desired. Another and more complete history of the Baptists is to be written soon, and you may help in making this history correct.

Congratulations to Rev. Dan W. Moulder of Lorena who celebrated his 70th birthday Nov. 26th. Bro. Moulder perhaps has traveled further, worn out more buggies, horses and cars, married more couples, buried more dead, visited more sick, accompanied more to the hospital, preached to more churches than any pastor in the state or in the South. He has done a great work and is greatly beloved by all who know him. Best wishes to him and his good wife who has been loyal throughout the years.

S. S. ATTENDANCE DEC. 5, 1937

Jackson, First Church 891
Jackson, Calvary Church 822
Jackson, Grif. Mem. Church 607
Jackson, Davis Mem. Church 159
Jackson, Parkway Church 200
Jackson, Northside Church 113
Laurel, First Church 396
Laurel, West Laurel Church 367
Laurel, 2nd Ave. Church 195
Laurel, South Laurel Church 67

Columbia, First Church 352
Clarksdale Church 351
Vicksburg, First Church 342
Newton Church 221
Crystal Springs Church 264
Clinton Church 394

November 28 Attendance

Laurel, First Church 396
Laurel, West Laurel Church 414
Laurel, 2nd Ave. Church 210
Laurel, South Laurel Church 45

B. T. U. ATTENDANCE DEC. 5TH

Jackson, First Church 163
Jackson, Grif. Mem. Church 292
Jackson, Davis, Mem. Church 90
Jackson, Parkway Church 30
Jackson, Northside Church 50
Hattiesburg, Immanuel Church 75
Laurel, First Church 119
Laurel, West Laurel Church 176
Laurel, South Laurel Church 46
Laurel, 2nd Ave. Church 83
Clarksdale Church 125
Vicksburg, First Church 119
Newton Church 143
Crystal Springs Church 135

November 28 Attendance

Laurel, First Church 116
Laurel, West Laurel Church 160
Laurel, South Laurel Church 39

RESOLUTION BY SHILOH CHURCH

1. Resolved, that we greatly regret the resignation of our pastor, brother L. F. Haire, as we feel he has been a great blessing to this church and community.

2. That, we commend him to his new pastorate as a real pastor, and a preacher of the gospel truth. We pray God's blessing on him and on them.

—Unanimously adopted by Shiloh Church, Lafayette County.

RICHARDSON

Mrs. Aletha (Arender) Richardson passed away at the age of 71. She was married to James Richardson Dec. 8, 1881. She was the mother of 13 children, all living. She left 44 grandchildren and eight great grandchildren. She was one of the most faithful members of Concord church, and one of the noblest of women. Two of her sons are Baptist preachers, also one brother and two sons-in-law. One son and a son-in-law are gospel singers. Most of her children have taught school, and all are Christian workers.

—D. W. Moulder

Wife: "Here's a riddle. What makes my life so miserable?"

The colonel: "You've got me."

Wife: "That's right."—E. H.

Fire! Fire!

Fire is a good thing in its place. Most folks like to have some fire in the pulpits of their churches but when it gets into the walls and roof it plays havoc. You can be protected from this havoc by insuring in Southern Mutual Church Insurance Company, Columbia, S. C.



Chronic ARTHRITIS SCIATICA NEURITIS Like Conditions

Arthritis, Sciatica, Neuritis, Rheumatic like conditions are not a disease, but a nerve condition, bearing symptoms like aches and pains, in the arms, shoulders, neck, back, hips, legs, knees, feet, muscle soreness, stiff and swollen joints.

RESPOND RAPIDLY

By remaining seven to ten days at the Clinic the above conditions respond very rapidly through a very scientific treatment, that has been tested and proven during a period of twenty years. Age is not a barrier to permanent and lasting relief.

SCIENTIFIC METHOD

You can save yourself years of suffering, and many hundreds of dollars by securing scientific treatments, and the cost is very low for the period of seven to ten days.

Write For Further Particulars

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Specialists In

Arthritis, Sciatica and Rheumatic Like Conditions

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GREENVILLE, MISS.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for December 12, 1937
CHRISTIAN FELLOWSHIP

I John 1:1-10; Rev. 21:22:5

Behold the assurance of this man. He has no doubt as to the veritable truth of what he writes. That is one reason he writes something worth reading. "Seest thou a man" who believes something with all the ardor of the white-hot heart of him, who believes that what he believes is of tremendous importance, that it is his duty to publish, that he will neglect such publication at his peril, but that the discharge of this duty to publish is a lofty privilege, the performance of which will bring him a joy unspeakable, and you have a man who, right or wrong, possesses fine qualifications for winning a hearing. Such a man in such a temper was John, as he sat to write the words of our lesson text. Watch him now, as he gets under way in his discussion of the fellowship of Christians, and of how that fellowship is attained and maintained.

"That which was." It always was. When time began, the Word of Life already was. John says elsewhere (John 1:1) "In the beginning was the Word, and the Word was with God, and the Word was God." The Word did not begin to be. So John states the eternal existence of our Lord Christ.

Continuing, John says, "We," the apostles, "heard . . . have seen with our eyes . . . beheld, or looked upon," examined long and fixedly . . . "handled." See how the series rises in climatic graduation? Seeing is better evidence than hearing. Gazing fixedly upon, examining by prolonged and earnest and loving scrutiny is evidence of a still higher degree than merely glancing at, and handling with the hands is more convincing of all.

"We bear witness and shew unto you the eternal life, the eternal which was with the father." Here it is. The eternal life! Never-ending, age-abiding life. But why is it age-abiding? Why does granite withstand the corrosions of the weather better and last longer than chalk? Because it is granite. Because of what it is, the quality of it. Now, qualities of life differ, and the eternal, the age-abiding, abides because it is of different quality. All life is not the same. There is life in a growing weed, an alder bush, a willow tree, a California redwood, hoary with its 4,000 years of life, but the life in each case is different. There is life in the body of the house fly, the humming bird, the sea gull, the lordly condor, but the life is different, or a different quality. There is the life of the Australian bushman, the South Sea islander, the esquimaux, the profound

philosopher, heir of all the ages of culture, but I am persuaded that there are differences here. Now, there is life in the devil and there is life in God. Is there a difference? There is life in the children of the devil, and there is life in the children of God. But there is a difference, and the difference is that eternal life, age-abiding, time defying life beats in the hearts of the children of God, as it beats in the heart of their heavenly Father. Let us think, then, not so much of endless duration as of the kind of life, the quality, when we read in John the phrase, "eternal life." This life leads to fellowship.

I. Fellowship Here.

"Fellowship" means a sharing, a communion, a oneness in experience and knowledge and assurance and understanding and undertaking. The experience is the experience of salvation. This is a continuous experience, growing richer with the passing days. The fellowship in knowledge is augmented by the sharing with others and increased by being given away. The possession of fellowship is made more secure by impartation. Again, give it away and you keep it. Fellowship in knowledge of the Lord. I know Him and you know Him. Would we know more of Him? Let us share our knowledge with each other and with those who do not have it at all. There is fellowship in undertaking. We undertake the same task, we engage in the same work, and that is the propagation of the fellowship, the propagation of the gospel. The very word "fellowship" connotes the idea of sharing for a common cause and sharing in a common cause, so that wherever the word "fellowship" is found anywhere in the New Testament, it makes a good text for a sermon or a lesson, or a course of action favorable to missions, any kind and every kind of Christian missions. And always it points to the fellowship above. "The fellowship of kindred (Christian) minds, is like to that above."

II. Fellowship Hereafter.

Revelation 21:22:5.

Go, now, and read John's wonderful description of the Holy City, the New Jerusalem. Read all of it. For one thing it is the finest piece of descriptive literature in print anywhere in the world. This is the most beautiful picture that the human mind ever conceived or the human hand ever drew. It is a picture of the home of fellowship without sin or separation.

I stood two days ago beside a bed in our great Baptist Hospital in New Orleans, and held the hand of my dear friend. He knew he was near the end of the way. He held my hand and said, "Pray for us now." On yesterday came his release from sin, from the very presence of it, from the suffering which it entails, his release from this to the new and endless fellowship above. His strong young son told me last night that his father, a busy physician, had been so rushed during an in-

fluenza scourge, that he had been kept from spending a night at home for five weeks. Thank God, he is alone no more, he wanders no more, he is a stranger no more, he is at home forever. Pardon me! My heart is full of love for my friend. I go from this desk to conduct his funeral. I shall say that he now has fellowship where no more parting is, nor death, nor decay, nor deficiency, nor defeat.

STUDENT WORK AT B. B. I.

Students of Baptist Bible Institute, New Orleans, are taking advantage of opportunities that come to make contacts with the taxi-cab drivers of the city while they are going to various places in these cabs. Several of these cab drivers have recently been converted and others have shown concern about their condition.

Groups of students riding in a cab sing hymns, have prayer, and give personal testimonies of their own salvation and blessings received through daily Christian living. As the students leave the cab one of them manages to give the driver a Gospel tract and say a few words about Christ. Almost in every instance the driver is open for conversation and has a favorable remark to say about the testimonies given by the students. On one occasion one of the students spoke to the 600 drivers of the city and it is hoped that other such meetings will be held soon.

The various Baptist churches of New Orleans held a combined Thanksgiving service in the auditor-

ium of the Baptist Bible Institute at 7:00 a. m. Thanksgiving day, with Dr. Bracey Campbell, pastor of the Gentilly church, preaching the sermon and A. L. Kirkwood, music director of the Coliseum Place church, leading the song service. The Baptist Bible Institute male quartet brought special music for the occasion.

Percy: "Oh, no, I'm not thin-skinned. I'm the first to laugh at my own silly foolishness."

Polly: "Dear me, what a jolly life you must lead."—Ex.

Doctor: "Well, my friend, what seems to be your trouble?"

Patient (nervously): "I believe I have caught insomnia, doctor. I cannot sleep a wink until around three o'clock in the morning."

Doctor: "Nonsense. Insomnia is not contagious!"

Patient: "It is in my case, doctor. The baby next door has it!"—Ex.

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THE FIVE-YEAR PROGRAM

E. C. Williams

The five-year program began with 1936. The plan, in short, is to carry to every church, even the most remote one, the full program of Sunday school organization, enlistment, Bible teaching, evangelism, vacation Bible schools—and to do this through the associational organization. This organization in each association includes a superintendent, associate superintendent to promote evangelism, associate superintendent to promote training, secretary, group superintendents, and a leader for each of the following divisions: Cradle Roll, Beginner, Primary, Junior, Intermediate, Young People, Adult, Extension, Vacation Bible school.

In order to get the right start, a statewide conference was held in each state early in 1936—and repeated in 1937—for the purpose of thoroughly acquainting the associational officers with their respective duties. These meetings proved invaluable in giving the proper impetus to the program.

Two years have now passed and in these we have seen training work done in many churches that have never before had any; enlargement and enlistment campaigns held in new associations; a number of associations thoroughly organized to carry out such a program, and doing something about it; vacation Bible schools increased more than 100%; many new Sunday schools organized; and by far the most training classes taught by local talent in the history of the work.

A New Year, 1938, is almost ours; and with it new tasks, new opportunities, new obligations, new privileges, and a new chance to push onward and upward. And, too, it is the third of the five in the five-year program. The first two have gone in the ascending scale; let's make the third keep step with its predecessors.

1938 will also begin with conferences for associational workers. But this year, instead of having ONE statewide meeting as heretofore, there will be TWO meetings: one for North Mississippi, January 13-14, at Grenada, meetings in First Baptist Church; and one for South Mississippi, January 14-15, at McComb, meetings in East McComb Baptist Church.

The Sunday School Board will have entire direction of all conferences and inspirational periods at these two meetings. They are also again paying 2¢ per mile, each way, for one, two, or three cars from each association sending associational officers or selected representatives.

Associational superintendents plan now to get all your officers to attend one of these meetings. It is a wonderful opportunity. Let us not miss it.

—BR—

Doctor: "I'm afraid there's nothing I can do for you. Your trouble is hereditary."

Patient: "Well, in that case, just send the bill to my father."—Sanatorium Sun.

MORE ABOUT THE TITHE

Since it is plain that the Sabbath shall be kept, any differences as to why are too trivial at this time to mention, except that it must not be tied on to the law of the tithe. God's mercy to us is without measure and shall we measure our "honor" back to him? "In thy name have we not done many wonderful works?" "Depart, I never knew you." Except your righteousness shall exceed the righteousness of the Scribes and Pharisees you cannot enter the kingdom of heaven.

Truly the law and the prophets were until John, since then, the kingdom of heaven is at hand with a new priesthood and a new law. John gave the old law of "love thy neighbor as thyself," in a new and concrete form when "he said to the multitude, let him that hath two coats give to him that hath not, likewise also of food, and to the army of laborers, Be ye content with your wages."

Tithing because we can say, "We delight to do thy will O God." The Lord Jesus never did express any delight in a tither—the Pharisees who went up to the temple to pray, or the Scribes and Pharisees who tithed in minute detail, or the rich men who cast in of their abundance. But the gift that touched the heart of Jesus was the little widow who cast in two mites, all her living. Also the failure of the rich young ruler who went away sorrowful, "and the rich he hath sent empty away."

The Kingdom of Heaven like a treasure hid in a field, or the pearl of greatest price cannot be had for a seventh of our time and a tenth of our income, but straightway he selleth all that he hath and buyeth it.

The church in the wilderness has camped at Kadesh Barnea too long, ridiculing any suggestion of Utopian possibilities instead of out on the promise of the Lord that where two or three are gathered together in my name there am I.

The imperative work of evangelizing has been done, now for a building fitly joined together working in every part, in the shape of a cooperative colony of God's people.

Yours for the kingdom,
L. B. Cole.

—BR—
MISSISSIPPI CLUB AT B. B. I.

The Mississippi Club of Baptist Bible Institute met Missionary day, November 5, for an interesting program. Twenty-five of the thirty-eight members were present. Miss Esther Sawtorn, Indian student from New Mexico, visited with the Mississippi students. D. M. Renick, president of the club, presided. A quartet, composed of Pearl Butler and Dennis Renick of Mississippi, Walter Johnson, Texas, and Bert Caldwell, Kentucky, sang.

A former president of the club, Jimmie Taylor, paid a beautiful tribute to the memory of Dr. J. E. Byrd. J. Denman Griffin prepared a very attractive map of our state, using red and blue pins to indicate localities from which each student came. The state was divided by a line running north and south. Those

students on the west side of the line blue, those on the east side red. Red and blue vie with each other in a campaign to raise funds with which to buy a new bus for the practical work department. This bus is a much needed factor in the carrying of the Gospel to the lost in this great city.

Dr. R. S. Jones of the Foreign Mission Board, in a quiet, yet impressive way, spoke to us. He said, "The people in Uruguay are ready for the Gospel." He also said, "It will take more than a war to stop the spread of the Gospel in China." Dr. Jones impresses one with his quiet bigness. In our group are those who may go to foreign fields like these. They have dedicated themselves. Let us all pray together for more gifts to send more missionaries. The present 415 seem such a small group when we view our resources—when we turn the searchlight inward upon our selfishness and our wealth. God's tenth would solve our problem.

—Virgil Ratcliff, student at B.B.I.

—BR—
ABOUT MT. ZION

The recently organized T. E. L. class of the Mt. Zion Sunday school meets each Sunday morning at 10 o'clock.

This class has enrolled about fifteen members. Mrs. F. C. Berry is the very efficient teacher.

We wish to invite all who will

to come join our class. We expect to derive social as well as spiritual benefit from this class, as we meet together from time to time.

Mrs. Vaughn McInnis,
Reporter

—BR—

Dr. Sticher: "Ah, you are looking very much better today, Mr. Wimpus."

Wimpus: "Yes, I followed the instructions on that bottle of medicine you gave me."

Dr. Sticher: "Indeed. That is fine. But let me see—what were they?"

Wimpus: "Keep the bottle well corked."—Ex.

"MOIST-THROAT" METHOD
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"I couldn't stop coughing," writes Helen Smith, Springfield, Mass. "I tried everything—then a friend suggested Pertussin. Quickly my cough was soothed and relieved."

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"HOW LONG?"

The eightieth Psalm records this prayer: "Turn as again, O, God and cause thy face to shine, and we shall be saved. O Lord, God of hosts, how long wilt thou be angry against the prayer of thy people?" Here we find the Jews praying for spiritual light and salvation, after centuries of suffering and separation from God. Many who are studying the signs of the times, in the light of God's word, believe that we are nearing the transition period at the end of this dispensation, when the Shepherd of Israel will answer the cry of His chosen people. In Jer. 16:16 we find this promise: "Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for my hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

God has blessed in a wonderfully peculiar way those whom He has called to work among His "peculiar" people, and if ever there was a time when individual Jews should be given the gospel message, it is now. Those who have had experience in this work tell us that the Jews are more willing to listen to the claims of Christ than they have ever been before. The Rev. John Wilkinson, who for many years has been the director of the Mildmay Mission to the Jews in London, is the author of a remarkable book entitled, "Israel, My Glory." In this book, the Jewish question is explained in such a clear way that no Gentile Christian could fail to see his obligation to the Jews. (Our own beloved Dr. Solomon L. Ginsburg, who labored under the Southern Baptist Board, for many years in South America, was converted under Rev. Wilkinson's preaching. Many who have read Dr. Ginsburg's book of the Wandering Jew In Brazil, will recall the story of his conversion and early training in this mission.) We quote some statements found in Rev. Wilkinson's book as follows: "The power the Lord has placed at the disposal of this church is thrown along the line of the Divine plan, and the blessing the Lord has promised is found along the line of obedience to His commands." He further states on page 162: "It is a mistake to suppose that the Divine order 'to the Jew first' has ever been annulled or reversed. To the Jew first as an individual in this dispensation, and as a nation in the millennial era, is God's plan, and the neglect of this order has been followed by disastrous results. Indeed it is probable that the neglect of this Divine order, the culpable neglect by the Church of Christ will be the secondary cause for the closing of this dispensation in corruption and judgment. The church ought to have observed this order all through this dispensation, but has failed. The Lord, Himself, will see that this arrangement is carried out on His return to bless the world."

How long will Gentile Christians continue to quote Rom. 1:16 and ignore the last four words, "To the Jew first." God has a purpose,

known to Himself, in requiring that the church, to whom He has given the authority to proclaim the gospel, follow His divine order. He required Moses to build the Tabernacle according to the "pattern given on the mount," and we know that this Tabernacle was patterned after the very heavenly places themselves. (Heb. 9:28.) Moses obeyed God; but is the church missing the path of glory and blessing because of disobedience. "If ye love me, keep my commandments."

Mrs. H. A. Waggener

430 Ford Avenue,
Jackson, Miss.

THE NUMBER OF MAN

By M. L. Oswalt
Pocahontas, Miss.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." (Rev. 13:18.)

"Six hundred three score and six," when written in numerals, is three 6s—666.

1. To find the number of man we shall begin with the creation week of seven days, in which God made all things in six days, and rested on the seventh day. The creation of man was the finishing work on the sixth day, hence the first 6 of his number.

2. In the law of Moses God provided for a work week of seven days for man. This week was established after the pattern of the creation week; and in it, man is to finish his work of each week on the sixth day and rest on the seventh day. This is the second 6 in the number of man.

3. These two work weeks, of God, and of man, have their fulfillment in the age long week of seven thousand years, in which both God and man have worked.

At the end of the six thousand years man will have attained the climax in the mental achievements in his discoveries and appliance of the laws and forces of nature; (which laws and forces were established by God in the beginning), therefore, the work of man shall then be finished. And also, God in Christ shall have finished His work of man's redemption, in the resurrection. And then, the resurrected saints, with the glorified Christ, shall rest upon the earth the seventh thousand years. "There remaineth therefore, a sabbath rest to the people of God." (Heb. 4:9.)

Thus we find the third 6 in the number of man, which completes his 666, three finished works. His number signifies that man's work-time existence in the world is six thousand years.

At the end of the six thousand years, Christ our Lord, shall come to judge the world; and he who thinks that the present state of evil will continue longer than that time, has reckoned against the word of God.

When man shall have come to the end of his inventive ability, then the wicked of the world will turn the deadly instruments of their discoveries and inventions against their

fellowman in the great end-time war. Indeed it is being done now in the East with unprecedented destruction to life and property; and it appears that the dragon, the beast, and the false prophet, like croaking frogs, have "gone before the kings of the earth the whole world," fomenting the battle of Armageddon, which shall be fought immediately preceding our Lord's second coming.

—BR—

BAPTISTS IN RUMANIA, AUSTRALIA, AND ELSEWHERE

By Dr. J. H. Rushbrooke

Rumania: Fifty Baptist Churches Closed.

I learn that a number of Baptist churches which had been closed in error by the Rumanian police have now, in view of the postponement of the date of the application of the "decision," been permitted to reopen. There are still about fifty churches closed. It cannot be too clearly understood that the difficulties in Rumania will persist until the "Decision No. 4,781" is definitely withdrawn, and the status and freedom of the Baptist communion acknowledged throughout the whole country.

A Baptist Supreme Court Judge.

From New Zealand comes the report of the death of his honor Mr. Justice Adams, president of the New Zealand Baptist Union as long ago as 1906. Justice Adams was a distinguished worker in the temperance cause for many years, and president of the New Zealand Alliance for six consecutive terms. A very successful lawyer, he was eventually raised to the bench of the Supreme Court. He served as an elder of the Oxford Terrace Baptist Church, in Christchurch, the largest city of the South Island. I recall when I visited that city in 1932, seeing him take his place in the forefront of a "procession of public Christian witness." He was a most distinguished and loyal member of the Baptist communion, and his brethren in New Zealand cherish his memory in honor and gratitude.

The Mother Church of Australia Removed (and Rejuvenated).

The city of Sydney has seen a remarkable series of meetings during October. The new church which replaces the "Mother Church" of Bathurst Street, with the "Church House" attached to the new building as a denominational center for New South Wales, were opened on Saturday, October 9th, amid remarkable demonstrations of public interest. The meetings continued daily until Friday, October 22nd. Every week-day evening's gathering had a distinctive character. October 12th, for example, was a "Baptist World Alliance Night," with Mr. J. A. Packer, vice-president of the Alliance, in the chair, and addresses on "The Baptist Authority for a Distinctive Witness" and "The Place of Baptists in the World Today." Another evening was "An Australian Baptist Night," under the chairmanship of Mr. E. H. Jenkin, president of the Baptist Union of Australia. I note also a "Baptist Witness Night," in which our distinctive testimony was set forth (a) in history, (b) as a message to the modern age. Foreign missions were considered on "The Great Commission Night," and the series of meetings appropriately closed with a "Dedication Night."

Under the title "A Century of Baptist Witness in Sydney: The Story of the Bathurst Street Church, 1836-1937," a booklet of great interest and value has been published. Australian Baptists are not numerous, but they are virile.

Spurgeon's Tabernacle.
Baptists throughout the whole world are interested in the London church which is for all time associated with the name and fame of Charles Haddon Spurgeon. The congregations in these days are of course not the enormous crowds which they were in his time, but the Tabernacle Church remains astonishingly healthy and vigorous. I had the privilege of preaching there last Sunday (November 14th), and while naturally many seats in the huge building were empty, I think it is no exaggeration to say that there are not more than two other Baptist church buildings in London in which either the morning or evening congregation could have been seated. The steady and edifying ministry of the Rev. H. Tydeman Chilvers is held in thankful memory. The church has invited Dr. Graham Scroggie to occupy its pulpit from the first Sunday of February next until the end of the year, and Dr. Scroggie's acceptance of the invitation has evoked delight and aroused high hopes.

Sympathy with Baptists in Spain.
The annual assembly of the Baptist Union of South Africa has adopted a resolution of sympathy with the Protestant Evangelical Churches of Spain, and especially with the Baptists, with the assurance of earnest prayer that the agony of Spain may be shortened, that righteousness may triumph, and that the Gospel of the saving grace of God may be permitted to be proclaimed without hindrance.

—BR—
"There is too much system in this school business!" growled Tommy. "Just because I snickered a little, the monitor turned me over to the teacher; the teacher turned me over to the principal; and the principal turned me over to Pa."
"Was that all?"
"No; Pa turned me over his knee."—Ex.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, *General Secretary*

OXFORD, MISS.

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Report of Mississippi Baptist Training Union Convention

Did you go to the Baptist Training Union Convention in Vicksburg last week? If not, you should go with us now as we review the inspirations and experiences of the meetings; if so, it will do you good to think again of the messages and personalities that thrilled you at that time.

On Wednesday evening from the first note of the organ program given by Mrs. J. J. Hanley of Vicksburg through the congregational singing led by Mr. Jack Perkins of Clarke College, the chalk talks by Mrs. David Barnhill of Pelahatchie, the music of Mr. and Mrs. C. O. Estes of Morton, who used the organ, the saw and their voices; the violin numbers of Alma Jean Work of Hrookhaven; the trombone solos of Mr. Rufus Keene Broadway of Jackson; the marimba and xylophone numbers by Miss Mary Beth Lasseter of Blue Mountain College and Mr. James Foster of Jackson and the heart lifting songs of the Hillman Quartet to the inspiring address of the ever eloquent president of the convention, Mr. Chester Swor of Clinton, we were thankful that it was our privilege to be present.

Mr. Swor urged a completely surrendered heart, citing Moses, Gideon, Deborah, Peter, the lad with the lunch, the widow giving her mite and the woman who anointed Christ as examples of human beings with limitations who offered to God what they had or what they could do. His challenge was that during these hours together we should attempt to find what we could do and willingly let God have that ability unconditionally.

Dr. Frank H. Leavell of Nashville brought us two splendid messages, the first being "The Place of Youth in the World Today," in which he stressed the need of young people with ideas as the ones to solve the difficult problems the world is facing today. Some of the things he said were, "If God ever calls you to a task, it will be when you are busy" and "If you do small things as if they were great; you will be called to do great things" and "Prove yourself efficient at home first, then the world is your field." Dr. Leavell's second subject was "Southern Baptists Awake to Youth Values," and he stated that Southern Baptists are investing in a program of Christian culture for the development of youth—investing dollars, lives, time and whatever is necessary. In illustrating youth values he used the valuable Genarius violin which was said to be worth \$3,000.00. No matter how valuable the violin, the lad who played it so marvelously at the close of each session is worth more than a thousand violins. An outstanding feature of each closing hour was the

message in music brought by Stewart McRaney of Collins, a talented boy of eleven years, on this marvelous violin.

From his travels in other lands, Rev. D. A. McCall found many helpful spiritual lessons, some of which he gave in two addresses, "Christ On Conditions Afar" and "Rock of Ages."

Other addresses on Thursday were those of Dr. Clay I. Hudson of Nashville on "Present Leadership Demands Adult Training" and Dr. T. L. Holcomb of our Sunday School Board on "Answering the Macedonian Call." They summoned us to more practical service in multiplying the number of churches having Adult Unions and Sunday schools in our own associations. Points especially emphasized were that we get almost all our leaders from the 62% of our church family who are adults so it is necessary that we train this group for leadership.

Rev. A. L. Goodrich spoke in behalf of the "family plan" for the churches to use in subscribing for the Baptist Record and stated that the number of subscribers has grown to more than 12,200 and that gifts have risen with a corresponding percentage. Mrs. O. M. Jones presented the service of the Baptist Book Store in a parade of books which was unique and impressive. Those assisting Mrs. Jones were Miss Christine Spain, Miss Margaret Causey, Miss Leona May Causey, Miss Electra Warren and Mr. James Foster of Jackson and Mr. Hugh Brimm of Mississippi College. "Light the Church House" was the topic discussed by Dr. R. B. Gunter, our efficient mission secretary.

A high hour was that given to talks by college students. "Why I Go To College" was the subject of Miss Jimmie Reese of Woman's College who mentioned three reasons: To secure a vision of the task; to prepare to meet the needs of the task; and to study to show herself approved unto God. Mr. T. C. Clark of Mississippi College spoke on "Religious Emphasis on Our Campus" and brought out the fact that the Baptist Student Union is the connecting link between the student and the church. He gave the Sunday school, the Baptist Training Union, the noon-day prayer meeting, extension work by the ministerial association and special programs such as study courses, student revivals, sunrise services and special speakers as the points of religious emphasis on his campus. Miss Mary Beth Lasseter of Blue Mountain College told of "Student Volunteer Service," dealing especially with the work done during the summer by consecrated Christian students who volunteer to give a certain number of weeks to leadership in camps for the Girls' Auxiliaries, Royal Ambassadors and

Young Women's Auxiliaries and for help in the daily vacation Bible schools, for Bible instruction to negroes and for young people's revivals. Last summer 500 weeks of such work were given in our state.

The sectional conferences of the convention were led by Miss Carolyn Madison of Philadelphia, Miss Ruth Roach of McComb, Mrs. R. E. Morgan of Jackson, Dr. Clay I. Hudson of Nashville, Mr. George Elam of Albuquerque, New Mexico, Miss Lucy Carleton Wilds and Mr. Auber J. Wilds of Oxford. Friday morning Miss Wilds also brought an excellent address on "Guiding These Lives Aright," in which she showed the difference between guides and chaffeurs, urging us to be real guides in dealing with youth. Some little children from Vicksburg put on a playlet illustrating the work of the Story Hour. Six Juniors took part in the memory work contest: Miss Thelma Jean Brantley, Walnut Grove, Mr. Randolph Green, Walnut Grove, Miss Claudine Edwards, Indianola, Mr. W. L. Lowrey, Indianola, Miss Lee Vivian Ard, Clarksdale, Mr. Russell Burns, Philadelphia. These boys and girls showed excellent training and study in memorizing and locating verses. Those who entered the Intermediate sword drill were Miss Ivanelle Rackstraw, Wallerille, (first place), Miss Thelma Booth, First Church, Jackson, (second place), Mr. J. W. Pruitt, Indianola, Miss Imogene Hardy, Indianola, and Miss Frances Wise, Griffith Church, Jackson.

"Trials, Tears and Triumphs" was the subject of the splendid message given us by our worker among the Jewish race, Mr. Jacob Gartenhaus. The convention pastor brought a soul searching meditation near the close of each session using "Shopping With God," "Steering Straight Through Satan's Fog," "Whipping Ourselves Into Shape" and "Keeping Tapped Up About Our Job," as his topics. Another impressive feature was the play "The Challenge of the Cross" presented by local talent in costume, with music, acting and lighting effects.

The Ridgecrest luncheon and Artist's banquet Thursday were well planned and attended and the officers elected for next year are: President, Rev. R. D. Pearson, Macon; Vice-President, Rev. W. A. Bell, Ruleville; Secretary, Mrs. R. B. Bishop, Vicksburg.

In token of appreciation for the twenty years of faithful service rendered by Mr. Auber J. Wilds, he was presented with a boutonniere while Mrs. Wilds and their daughters, Lucy Carleton and Mary Dent, were presented with corsages of red roses and carnations. Many gave voice to their enjoyment of the varied and interesting program and told of their determination to do better B. Y. P. U. work when they returned to their homes.

Mrs. H. L. Martin,
Convention Secretary

"Rastus, if you want to prosper in this world, you must go to bed with the chickens."

"Yassar, I'se willin' to go to bed wiff 'em, but de folks dat owns chickens ain't sufficiently trustful."

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The following churches were represented in Friday's attendance: Antioch, Cato, Clear Branch, Briar Hill, Pelahatchie and Shiloh Methodist. Mrs. A. Britt, president of Pelahatchie W. M. U., taught the new Foreign Mission book by Blanche Sydnor White, "Saved to Serve." Several present took the test on the book.

Following the study, after brief remarks on W. M. U. by the pastor, the ladies of Antioch church were assisted in organizing a Missionary Society by Mrs. Webb. The following officers were chosen: President, Mrs. Mary Townsend; Vice-President, Mrs. Mary Hurst; Secretary-Treasurer, Mrs. Anse Patrick; Corresponding Secretary, Mrs. J. S. Thompson; Mission Study, Mrs. Chester Carter; Stewardship, Mrs. Vera Huff; Bible Study, Mrs. A. W. Payne.


Other officers will be chosen later. Songs and prayers interspersed the program, with a larger group of young people in charge of afternoon devotion.

Mrs. Tom Ponder and Miss Walters sang, "Wonderful Words of Life" which was greatly enjoyed by all present.

The programs for Saturday and Sunday were interesting, and it is thought the Bible school will be an annual affair.

The historic Antioch church, more than 100 years old, presented a pleasing appearance. Cut flowers and fern added to the interior decorations. Finest of all the assets of this church is the deep reverence and spiritual attitude of the membership. Quite near the church is the cemetery where one by one faithful members who helped make Antioch's 100 years and more of church history, are gathered. Refreshments at the noon hour were served by the church.

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"HOW LONG?"

The eightieth Psalm records this prayer: "Turn as again, O, God and cause thy face to shine, and we shall be saved. O Lord, God of hosts, how long wilt thou be angry against the prayer of thy people?" Here we find the Jews praying for spiritual light and salvation, after centuries of suffering and separation from God. Many who are studying the signs of the times, in the light of God's word, believe that we are nearing the transition period at the end of this dispensation, when the Shepherd of Israel will answer the cry of His chosen people. In Jer. 16:16 we find this promise: "Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for my hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

God has blessed in a wonderfully peculiar way those whom He has called to work among His "peculiar" people, and if ever there was a time when individual Jews should be given the gospel message, it is now. Those who have had experience in this work tell us that the Jews are more willing to listen to the claims of Christ than they have ever been before. The Rev. John Wilkinson, who for many years has been the director of the Mildmay Mission to the Jews in London, is the author of a remarkable book entitled, "Israel, My Glory." In this book, the Jewish question is explained in such a clear way that no Gentile Christian could fail to see his obligation to the Jews. (Our own beloved Dr. Solomon L. Ginsburg, who labored under the Southern Baptist Board, for many years in South America, was converted under Rev. Wilkinson's preaching. Many who have read Dr. Ginsburg's book of the Wandering Jew In Brazil, will recall the story of his conversion and early training in this mission.) We quote some statements found in Rev. Wilkinson's book as follows: "The power the Lord has placed at the disposal of this church is thrown along the line of the Divine plan, and the blessing the Lord has promised is found along the line of obedience to His commands." He further states on page 162: "It is a mistake to suppose that the Divine order 'to the Jew first' has ever been annulled or reversed. To the Jew first as an individual in this dispensation, and as a nation in the millennial era, is God's plan, and the neglect of this order has been followed by disastrous results. Indeed it is probable that the neglect of this Divine order, the culpable neglect by the Church of Christ will be the secondary cause for the closing of this dispensation in corruption and judgment. The church ought to have observed this order all through this dispensation, but has failed. The Lord, Himself, will see that this arrangement is carried out on His return to bless the world."

How long will Gentile Christians continue to quote Rom. 1:16 and ignore the last four words, "To the Jew first." God has a purpose,

known to Himself, in requiring that the church, to whom He has given the authority to proclaim the gospel, follow His divine order. He required Moses to build the Tabernacle according to the "pattern given on the mount," and we know that this Tabernacle was patterned after the very heavenly places themselves. (Heb. 9:28.) Moses obeyed God; but is the church missing the path of glory and blessing because of disobedience. "If ye love me, keep my commandments."

Mrs. H. A. Waggener
430 Ford Avenue,
Jackson, Miss.

THE NUMBER OF MAN

By M. L. Oswalt
Pocahontas, Miss.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." (Rev. 13:18.)

"Six hundred three score and six," when written in numerals, is three 6s—666.

1. To find the number of man we shall begin with the creation week of seven days, in which God made all things in six days, and rested on the seventh day. The creation of man was the finishing work on the sixth day, hence the first 6 of his number.

2. In the law of Moses God provided for a work week of seven days for man. This week was established after the pattern of the creation week; and in it, man is to finish his work of each week on the sixth day and rest on the seventh day. This is the second 6 in the number of man.

3. These two work weeks, of God, and of man, have their fulfillment in the age long week of seven thousand years, in which both God and man have worked.

At the end of the six thousand years man will have attained the climax in the mental achievements in his discoveries and appliance of the laws and forces of nature; (which laws and forces were established by God in the beginning), therefore, the work of man shall then be finished. And also, God in Christ shall have finished His work of man's redemption, in the resurrection. And then, the resurrected saints, with the glorified Christ, shall rest upon the earth the seventh thousand years. "There remaineth therefore, a sabbath rest to the people of God." (Heb. 4:9.)

Thus we find the third 6 in the number of man, which completes his 666, three finished works. His number signifies that man's work-time existence in the world is six thousand years.

At the end of the six thousand years, Christ our Lord, shall come to judge the world; and he who thinks that the present state of evil will continue longer than that time, has reckoned against the word of God.

When man shall have come to the end of his inventive ability, then the wicked of the world will turn the deadly instruments of their discoveries and inventions against their

fellowman in the great end-time war. Indeed it is being done now in the East with unprecedented destruction to life and property; and it appears that the dragon, the beast, and the false prophet, like croaking frogs, have "gone before the kings of the earth the whole world," fomenting the battle of Armageddon, which shall be fought immediately preceding our Lord's second coming.

—BR—

BAPTISTS IN RUMANIA, AUSTRALIA, AND ELSEWHERE

By Dr. J. H. Rushbrooke

—O—

Rumania: Fifty Baptist Churches Closed.

I learn that a number of Baptist churches which had been closed in error by the Rumanian police have now, in view of the postponement of the date of the application of the "decision," been permitted to reopen. There are still about fifty churches closed. It cannot be too clearly understood that the difficulties in Rumania will persist until the "Decision No. 4,781" is definitely withdrawn, and the status and freedom of the Baptist communion acknowledged throughout the whole country.

A Baptist Supreme Court Judge.

From New Zealand comes the report of the death of his honor Mr. Justice Adams, president of the New Zealand Baptist Union as long ago as 1906. Justice Adams was a distinguished worker in the temperance cause for many years, and president of the New Zealand Alliance for six consecutive terms. A very successful lawyer, he was eventually raised to the bench of the Supreme Court. He served as an elder of the Oxford Terrace Baptist Church, in Christchurch, the largest city of the South Island. I recall when I visited that city in 1932, seeing him take his place in the forefront of a "procession of public Christian witness." He was a most distinguished and loyal member of the Baptist communion, and his brethren in New Zealand cherish his memory in honor and gratitude.

The Mother Church of Australia

Removed (and Rejuvenated).

The city of Sydney has seen a remarkable series of meetings during October. The new church which replaces the "Mother Church" of Bathurst Street, with the "Church House" attached to the new building as a denominational center for New South Wales, were opened on Saturday, October 9th, amid remarkable demonstrations of public interest. The meetings continued daily until Friday, October 22nd. Every week-day evening's gathering had a distinctive character. October 12th, for example, was a "Baptist World Alliance Night," with Mr. J. A. Packer, vice-president of the Alliance, in the chair, and addresses on "The Baptist Authority for a Distinctive Witness" and "The Place of Baptists in the World Today." Another evening was "An Australian Baptist Night," under the chairmanship of Mr. E. H. Jenkin, president of the Baptist Union of Australia. I note also a "Baptist Witness Night," in which our distinctive testimony was set forth (a) in history, (b) as a message to the modern age. Foreign missions were considered on "The Great Commission Night," and the series of meetings appropriately closed with a "Dedication Night."

Under the title "A Century of Baptist Witness in Sydney: The Story of the Bathurst Street Church, 1836-1937," a booklet of great interest and value has been published. Australian Baptists are not numerous, but they are virile.

Spurgeon's Tabernacle.
Baptists throughout the whole world are interested in the London church which is for all time associated with the name and fame of Charles Haddon Spurgeon. The congregations in these days are of course not the enormous crowds which they were in his time, but the Tabernacle Church remains astonishingly healthy and vigorous. I had the privilege of preaching there last Sunday (November 14th), and while naturally many seats in the huge building were empty, I think it is no exaggeration to say that there are not more than two other Baptist church buildings in London in which either the morning or evening congregation could have been seated. The steady and edifying ministry of the Rev. H. Tydeman Chilvers is held in thankful memory. The church has invited Dr. Graham Scroggie to occupy its pulpit from the first Sunday of February next until the end of the year, and Dr. Scroggie's acceptance of the invitation has evoked delight and aroused high hopes.

Sympathy with Baptists in Spain.
The annual assembly of the Baptist Union of South Africa has adopted a resolution of sympathy with the Protestant Evangelical Churches of Spain, and especially with the Baptists, with the assurance of earnest prayer that the agony of Spain may be shortened, that righteousness may triumph, and that the Gospel of the saving grace of God may be permitted to be proclaimed without hindrance.

—BR—
"There is too much system in this school business!" growled Tommy. "Just because I snickered a little, the monitor turned me over to the teacher; the teacher turned me over to the principal; and the principal turned me over to Pa."
"Was that all?"
"No; Pa turned me over his knee."—Ex.

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BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nethol) Nose Drops. Small size 25c, large size 50c at your druggist.

Report of

ing Union last week with us no aspirations meetings; to think a personalitie that time.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, *General Secretary*

OXFORD, MISS.

JACKSON, MISS.

Report of Mississippi Baptist Training Union Convention

Did you go to the Baptist Training Union Convention in Vicksburg last week? If not, you should go with us now as we review the inspirations and experiences of the meetings; if so, it will do you good to think again of the messages and personalities that thrilled you at that time.

On Wednesday evening from the first note of the organ program given by Mrs. J. J. Hanley of Vicksburg through the congregational singing led by Mr. Jack Perkins of Clarke College, the chalk talks by Mrs. David Barnhill of Pelahatchie, the music of Mr. and Mrs. C. O. Estes of Morton, who used the organ, the saw and their voices; the violin numbers of Alma Jean Work of Hrookhaven; the trombone solos of Mr. Rufus Keene Broadway of Jackson; the marimba and xylophone numbers by Miss Mary Beth Lasseter of Blue Mountain College and Mr. James Foster of Jackson and the heart lifting songs of the Hillman Quartet to the inspiring address of the ever eloquent president of the convention, Mr. Chester Swor of Clinton, we were thankful that it was our privilege to be present.

Mr. Swor urged a completely surrendered heart, citing Moses, Gideon, Deborah, Peter, the lad with the lunch, the widow giving her mite and the woman who anointed Christ as examples of human beings with limitations who offered to God what they had or what they could do. His challenge was that during these hours together we should attempt to find what we could do and willingly let God have that ability unconditionally.

Dr. Frank H. Leavell of Nashville brought us two splendid messages, the first being "The Place of Youth in the World Today," in which he stressed the need of young people with ideas as the ones to solve the difficult problems the world is facing today. Some of the things he said were, "If God ever calls you to a task, it will be when you are busy" and "If you do small things as if they were great, you will be called to do great things" and "Prove yourself efficient at home first, then the world is your field." Dr. Leavell's second subject was "Southern Baptists Awake to Youth Values," and he stated that Southern Baptists are investing in a program of Christian culture for the development of youth—investing dollars, lives, time and whatever is necessary. In illustrating youth values he used the valuable Genarius violin which was said to be worth \$3,000.00. No matter how valuable the violin, the lad who played it so marvelously at the close of each session is worth more than a thousand violins. An outstanding feature of each closing hour was the

message in music brought by Stewart McRaney of Collins, a talented boy of eleven years, on this marvelous violin.

From his travels in other lands, Rev. D. A. McCall found many helpful spiritual lessons, some of which he gave in two addresses, "Christ On Conditions Afar" and "Rock of Ages."

Other addresses on Thursday were those of Dr. Clay I. Hudson of Nashville on "Present Leadership Demands Adult Training" and Dr. T. L. Holcomb of our Sunday School Board on "Answering the Macedonian Call." They summoned us to more practical service in multiplying the number of churches having Adult Unions and Sunday schools in our own associations. Points especially emphasized were that we get almost all our leaders from the 62% of our church family who are adults so it is necessary that we train this group for leadership.

Rev. A. L. Goodrich spoke in behalf of the "family plan" for the churches to use in subscribing for the Baptist Record and stated that the number of subscribers has grown to more than 12,200 and that gifts have risen with a corresponding percentage. Mrs. O. M. Jones presented the service of the Baptist Book Store in a parade of books which was unique and impressive. Those assisting Mrs. Jones were Miss Christine Spain, Miss Margaret Causey, Miss Leona May Causey, Miss Electra Warren and Mr. James Foster of Jackson and Mr. Hugh Brimm of Mississippi College. "Light the Church House" was the topic discussed by Dr. R. B. Gunter, our efficient mission secretary.

A high hour was that given to talks by college students. "Why I Go To College" was the subject of Miss Jimmie Reese of Woman's College who mentioned three reasons: To secure a vision of the task; to prepare to meet the needs of the task; and to study to show herself approved unto God. Mr. T. C. Clark of Mississippi College spoke on "Religious Emphasis on Our Campus" and brought out the fact that the Baptist Student Union is the connecting link between the student and the church. He gave the Sunday school, the Baptist Training Union, the noon-day prayer meeting, extension work by the ministerial association and special programs such as study courses, student revivals, sunrise services and special speakers as the points of religious emphasis on his campus. Miss Mary Beth Lasseter of Blue Mountain College told of "Student Volunteer Service," dealing especially with the work done during the summer by consecrated Christian students who volunteer to give a certain number of weeks to leadership in camps for the Girls' Auxiliaries, Royal Ambassadors and

Young Women's Auxiliaries and for help in the daily vacation Bible schools, for Bible instruction to negroes and for young people's revivals. Last summer 500 weeks of such work were given in our state.

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THE TEMPTATION OF JESUS

(Continued from page 6)

The Temptation

1. The devil made his first approach to Jesus through an appeal to his body, and he did it in such a way as to tempt Him to doubt the protecting care of God and to use his resources for his own comfort. God had led Jesus into the wilderness and naturally He expected God to sustain Him, but forty days and nights passed without either food or drink being provided. It seemed as if Jesus would die from hunger. The devil then appeared and suggested that He provide for Himself by turning stones into bread. Jesus used his power on another occasion to turn water into wine and quench the thirst of others, and there was nothing wrong about that, but to use his power on this occasion to quench his own appetite would have been wrong for he was being tested, and tried to prove, among other things, that one can rely solely upon God to sustain him while doing His will. To use his resources to provide for his own comforts at this time would be to doubt the protecting care of God. By withstanding this temptation Jesus proved that bread is not the most important thing in a man's life. God and God's word are of more value than bread. The power that Jesus had was given Him to be used in the saving of a lost world and in the building of his church, and He refused to use it to satisfy or to glorify Himself.

The devil subjects everyone to this same temptation. Through his appeal to appetite, pride, vanity and selfishness in all its forms he is leading many to use the power they have, whether it be the power of wealth, or of influence, or political power, to satisfy and to glorify themselves. Instead of using their time, talents, substance, influence and other powers in the building of Christ's church and in the leading of a lost world to God, they are using them for their own comfort. The tempter has led them to rely upon their own resources instead of upon God to sustain them.

2. When the devil saw that Jesus was relying upon God to sustain Him he tempted Him to presume upon the goodness of God. He tempted Him to do a thing that was foreign to the plan and purpose of God, yet to expect God to uphold Him in it. He took Jesus into the holy city and set Him upon a pinnacle of the temple and said, "Cast Thyself down, for it is written, He shall give his angels charge concerning Thee, and in their hands shall they bear Thee up, lest thou dash thy foot against a stone." That sounds like the devil is quoting scripture, and he is, but he is doing it for the purpose of deceiving and misleading, therefore he does not quote it correctly. He leaves out the qualifying condition in this promise of God. The scriptures say, "He shall give his angels charge concerning thee, to keep thee in all thy ways" (Ps. 91:11). In other words, God promises to keep His children so long as they are in the ways he has marked out for them, and he does keep them so long as

they obey him, but he does not promise to uphold them when they depart from his ways. The devil leaves out that qualifying condition and tempts Jesus to do an unwise, spectacular thing for his own glory and not for the glory of God. Jesus met this temptation, but multitudes of others have gone down into sin, and others are going down before it. They are closing their eyes to all the qualifying conditions in the word of God and are trifling with health, with character, with temptations, and with all kinds of dangers, presuming all the while upon the goodness of God. Some are even teaching that God is too good to punish people for their sins and that he would not be a just God if he should. We, like Jesus, should rely upon God to sustain us, but at the same time realize that there are limits beyond which we dare not go.

We need to notice also that the tempter quoted scripture and talked about angels as though he was a believer and a saint, but he was neither. He was the devil, the adversary, the enemy of Christ. This suggests that we are not to conclude a man is holy simply because he talks about holy things, or that he is a safe leader because he quotes scripture, or that he is a saint and has fellowship with God because he talks about angels.

We need to note further that the devil elevated Jesus to the very pinnacle of the temple, but he did it for the sole purpose of destroying him and his influence. The devil elevates men today, but when he does it is for the purpose of destroying them, and many, unlike Jesus, yield to the temptation. They confess faith in God, join the church and live consistent, active, useful lives until they are elevated to a place of prominence in some social, business or professional group, then yielding to the tempter, they cast themselves down, down on a level with their ungodly associates, and their influence for good is destroyed and they become as inactive and as useless to the church as if they were physically dead. Others, however, like Jesus, in the power of the spirit, repel such temptations and foil the tempter.

3. The devil came to Jesus the third time, and this time he tempted Him to compromise with evil. One of the most noticeable things about this temptation is the absence of any reference to Jesus' relationship to God. When he tempted Jesus to sin by doubting God's protecting care he began by reminding Him that he was the Son of God. He in effect said, "If you are the Son of God you had better provide for yourself, for God is not caring for you, nor will he." When later he tempted Jesus to sin by presuming upon God he began by reminding Him that he was the Son of God. He in effect said, "If you are the Son of God he will uphold and protect you in everything you do whether it be in accord with his will or not, therefore do as you please." But now that he is tempting Him to sin by compromising with evil he says nothing about his being the Son of God. He knew that he could more nearly lead Jesus to compromise if he could lead him to

forget his relationship to God.

Of all that might be learned from these temptations five things stand out like so many mountain peaks: (1) It matters not with the devil how a person sins. If therefore he fails with one temptation he offers another; (2) If he can lead a Christian to forget or to doubt that he is a child of God, a representative of his church and a witness for Christ in his community he can more easily lead him to compromise with evil; (3) Our Saviour would not for all the kingdoms of the world compromise with the tempter. He would suffer and die on the cross rather than bow his knees, or nod his head, or say one prayer to the devil. He longed for the people of the world to become citizens of his kingdom and members of His church, but not until they were redeemed. The devil comes to all ministers with a similar proposition and thus tells them how to fill their churches and evangelize the world. Some have accepted his compromises, only to find later that by doing so they have sinned against God and that a church filled with unredeemed members is a hindrance to the Lord's work; (4) Jesus knew what every child of God should know, that not one inch of any of the kingdoms of this world belong to the devil. This is our Father's world. The devil is here as an intruder, and every child of God should, like Jesus, contest every inch of ground with him; (5) Jesus met every temptation with a quotation from the Old Testament. He evidently knew that the time would come when certain modernistic, atheistic individuals would attempt to discredit the Old Testament and He wanted to forever place His endorsement upon it as being the word of God.

The Ministry

When the conflict was ended and the devil was defeated and driven away, "Behold, angels came and ministered to Jesus." All during these temptations the angels were standing near, looking on. Why did they not come and minister to Jesus during the conflict? Because they were not needed. The Holy Spirit was with Jesus and was sufficient to strengthen him for the conflict and minister to his spiritual needs. The angels came after the conflict and ministered to his physical needs as they did to Elijah when he was alone in the wilderness. A most encouraging and comforting thought is suggested here, that the Holy Spirit of God is with us and the angels of God are near us when we are tempted to minister to both our spiritual and physical needs. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

—BR—

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TEMPERANCE REPORT

—O—

Resolutions adopted by the Hinds-Warren Baptist Association in annual session recently held:

Whereas, drunkenness and crime as a result of drink is increasing alarmingly and a condition exists which is becoming intolerable;

And whereas, this condition followed legislation of the sale of beer and wine;

Therefore be it resolved:

First, That we as Baptist citizens of Hinds and Warren Counties, are ready to cooperate with other groups in a campaign to vote out beer and wine from these counties.

Second, That a committee of five be appointed to confer with other groups relative to a proposed campaign.

Third, That a copy of these resolutions be given to the Baptist Record, Jackson Daily News, Daily Clarion-Ledger, Vicksburg Post and Herald, and the county papers.

Respectfully submitted,

R. E. McPheeters

R. S. Curry

J. M. Evans

—BR—

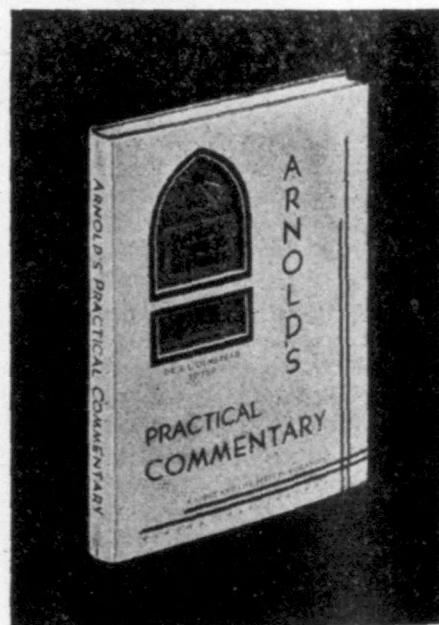
"And that is a sky-scraper," announced the guide.

"Oh yeah? Well, let's see it work," replied the wise fellow.—Ex.

—BR—

Izzard: "Do women always have the last word?"

Izzard: "Certainly not. Sometimes a woman is talking to another woman."—Ex.



Edited By B. L. Olmstead, B.D., Litt.D.

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FROM HIM TO

In May, with the Meridian. five and on joy of work and devout active mem We found operate, lo church mad along all li activity. It the leadersh work in the ready now progress a to do so. Ma good people kindnesses faithful and sors.

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Rev. D. V churches, ne sembled at

FROM HIGHLAND, MERIDIAN, TO WEST LAUREL

In May, 1932, we began our work with the Highland Baptist Church, Meridian. For a little more than five and one-half years we had the joy of working with the delightful and devout people who make up the active membership of that church. We found them considerate, co-operate, loving and loyal. The church made conservative progress along all lines of development and activity. It contributed heavily to the leadership of the denominational work in the city and county. It is ready now to make even greater progress and is eager and ready to do so. May the Lord reward these good people for their numberless kindnesses to us; and may they be as faithful and as kind to our successors.

On November 15 we came to West Laurel. We are immediately conscious of succeeding a very high order of pastoral service in the ministries of brethren Pierce, Hellen, and others. We find a large, eager, working group of earnest Christians. The church is outstanding especially in Sunday school and Training Union work. We also have a live W. M. U.; and a recently formed Brotherhood completes the group of organizations. The people are thoughtful, generous, and responsive. Through wise leadership, and sacrificial giving, the church has no building debt. We ask your prayers as we enter upon the opportunities and confront the problems of this field.

Mr. and Mrs. J. H. Street

RESOLUTIONS

Whereas, Rev. J. H. Pennebaker has been the faithful pastor of the Poinsett Baptist Church, Greenville, S. C., for the past two and one-half years, and

Whereas, he has always shown unfailing loyalty to the Word of God, and has proved by his ministry that he is a true Baptist and a sane minister, and

Whereas, he has distinguished himself as one of no mean ability in service as officer and leader in the minister's conference and Greenville association, and

Whereas, he has endeared himself to all of us, but now feels led of the Lord to accept the pastorate of churches in Mississippi.

Therefore, be it resolved by the Industrial Ministers' Conference in session November 6, 1937:

First: That we feel the deep sense of loss in the going of this brother and pastor.

Second: That we most heartily commend him to our brethren in his new field of labor, pledging ourselves to pray that his ministry may prove most helpful to his people and his brethren in Mississippi.

J. A. Cave

D. A. Martin

S. W. Jolly

Committee

THREE SCORE AND TEN

Rev. D. W. Moulder, family, 11 churches, neighbors and friends assembled at his old home in Lorena,

Smith County, November 26 to celebrate his 70th anniversary and 41 years in the gospel ministry. There were seven preachers and about 300 people present.

The event began at ten o'clock with singing of old sacred harp songs, under the leadership of his brother, J. S. Moulder, assisted by A. R. Lingle, N. C. Lingle, Henry Smith, and J. M. Murry. The welcome address was delivered by the Rev. C. S. Moulder, who was master of ceremonies. At eleven o'clock Rev. G. O. Parker, pastor of the Baptist Church of Magee, preached the celebration sermon. His subject was *We Give Thanks For You*. His text was taken from Colossians 1:3, 4, 5, 6 verses. Rev. Parker gave four reasons for thanking God. First, since we heard of your faith in Christ; second, since we heard of the love you have for the saints; third, since we heard of the hope you have for heaven; fourth, thank God for the fruits you have borne by helping others. At twelve o'clock a bountiful dinner and refreshments were served on the lawn.

Informal talks were made by a group of friends and neighbors in the afternoon. They were A. R. Lingle, Frank Parker, Rev. O. M. Morgan, Rev. McPheeters, Rev. G. T. Henderson, Mr. E. E. Lane and Chancellor Ben Stevens.

By request of many, Rev. Moulder was asked to give a brief summary of his 41 years in the ministry. He said he had married 343 couples; preached 1,417 funerals; baptized 4,316 people and preached 14,194 sermons. He said he had worn out 15 cars—7 Fords and 8 Chevrolets and had about 23,000 miles on his ninth Chevrolet. He hopes it will run two or three more months.

Gifts, including cash and presents, amounted to more than \$100. Rev. Moulder's father gave him a piece of land in the woods, to which he and Mrs. Moulder moved—39 years ago this month. Eleven children were born on this little farm. Seven are still living. Rev. and Mrs. Moulder will celebrate their 50th wedding anniversary February 8, 1938. The general public is invited.

C. S. Moulder

"CHRIST'S AMBASSADOR, A BEAUTIFUL CHRISTMAS GIFT"

By Mrs. J. M. Dawson

"Christmas for Christ" has come to have a meaningful significance for Southern Baptists. The season for prayer for foreign missions and the outpouring of our gifts to this great cause, gives to Him whose birthday we celebrate the rightful place in our observance.

As our thoughts turn now to the remembrance of loved ones we would also honor Him in our giving. The beautiful book, telling the story of one of our greatest missionaries, Dr. W. Eugene Sallee, is now within the reach of every one. Thousands of copies have already been sold, of this challenging biography, enabling the loved author, Mrs. W. Eugene Sallee, to keep a missionary on the foreign field. That it may have even a wider circulation, our Sunday School Board has now reduced it to the modest sum of fifty

cents. No Southern Baptist home would want to be without this book. Buying it now, as a Christmas remembrance, one may not only give an expression of love, but make possible the continuance of the missionary who is thus supported. In this way we may truly observe Christmas for Christ.

MUSIC CONFERENCE

The Fifth Annual Southwest Baptist Church Music Conference will be held at Southwestern Baptist Theological Seminary, Seminary Hill, Texas, December 13, 14. A special feature of the conference this year will be a home-coming for graduates and former students of the Seminary's School of Sacred Music.

The conference will convene in its initial session at two p. m., Monday, December 13th. The tentative program, arranged by Prof. I. E. Reynolds, insures an interesting array of speakers, musicians, and round-table discussions on vital questions pertaining to church music. Outstanding performers among the delegates will be presented in recital, and special numbers during the course of the conference. Climaxing the two-day program, the Seminary Choral Club, Orchestra, and the visiting musicians will present Handel's oratorio, "The Messiah," Tuesday evening, December 14th.

The Seminary will provide room and meals for visitors at a very nominal rate of \$1.00 per day. No registration fee will be charged, but a special collection will be taken to defray the expenses of the con-

ference. Further information with reference to the meeting may be secured by communicating with either Mr. I. E. Reynolds, president, Mrs. Carlyle Bennett, secretary, Seminary Hill, Texas.

Frank K. Means,
Publicity Department

For about an hour a man from Denver had been boasting to an Irishman about the magnificence of the Rocky Mountains.

"You seem mighty proud ov thim mountains," the Irishman observed.

"You bet I am," replied the man from Denver. "And I ought to be, since my ancestors built them."

The Irishman thought this over for a few moments and then asked: "Did you ever happen to hear ov the Dead Sea in—in one ov the old countries?"

"Yes, indeed," replied the man from Denver. "I know all about the Dead Sea."

"Well, did you happen to know that me great-grandfather killed the thing?"—The Girl's World.

"Where have you been for the last four years?"

"At college, taking medicine."

"And did you finally get well?"

—Ex.

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HEALING HUMANITY'S HURT

By Louis J. Bristow

SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

From the beginning of their history, hospitals and religion have been intertwined. The first hospitals of which we can find a record were connected with the temples of the gods of Egypt. And in classic Greek lands hospitals were a part of the temples. The great Buddhist king Asoka established hospitals along with his missionary conquests in India. While there is no distinct record of hospitals as such in ancient Judaistic lore, the Old Testament Mosaic laws give detailed instructions relative to isolation and treatment of contagious and infectious diseases; for surgery, sanitation and hygiene: all in connection with Jewish religious rites.

The attitude of Christ is clear. His command to "heal the sick" and his example, followed so earnestly by the early disciples, has been the inspiration of his followers through the centuries. The famous Christian matron Fabiola is to this day the ideal held before young women nurses. Christianity teaches that man is a child of God, a being unique and priceless. And that is the personality ideal inherent in the hospital. Every human being counts; and mercy to the humble as well as to the proud, to the weak as well as to the strong, is the eternal preachment of religion and is the highest practice of the hospital.

Character and Service

How fully and how well a hospital serves its patients depends upon its view of man. The inward spiritual grace of a hospital, its essential character, is clear from the traditional influences which brought it into being. Because of its Christian influence it should be the abode of unfailing mercy. From its scientific influence it should be a creative force of constant discovery; and from its psychic influence it should be a citadel of confidence, a fortress of courage in the modern world.

The hospital must be efficient but never impersonal. It must heal, but never humiliate any human being. It may make money from expensive rooms, but its soul is saved by its free service. The badge of charity should never be pinned upon a human breast. It has always been the policy and practice of the Southern Baptist Hospital to care for its free patients right alongside those who pay, giving the same type and degree of service, and never labelling one "pay" and the other "free." To be merciful to every human being is the mandate which its Christian origin puts upon this hospital.

Confidence in the hospital, established with the people of its community, is one of the greatest assets the institution can possess. And, like all valuable things, it costs something to secure that confidence, whether the costs be measured in terms of money or effort put forth on part of the management and the personnel. For the people to feel that the hospital may be relied upon to meet every reasonable demand made upon it is an asset of inestimable value. There are many things which are not shown on a hospital bill, and they cannot be. Skill, experience, devotion, reputation, and a long list of other intangibles which make up hospital care and treatment, are the essence of the service by which a hospital is judged.

Expansion

Now, such an institution as I have outlined should not become static, but should be constantly progressive. Obligation to itself and to its denomination and to its constituency requires that it meet promptly, wisely, and well the demands made upon it and its ever enlarging

opportunities for service. Hence it should be alert to expand its usefulness. Such expansion of its facilities is now a pressing question with us. We sorely need larger quarters for our Pathological and Radiological Departments. In 1926 the number of X-ray examinations was 6,743; in 1936 the number was 52,410; and in 1937 we have reached the limit of our ability to do the work which comes. In 1926 the number of pathological examinations was 7,854, and in 1936 the number was 67,987; and in 1937 we are unable to care for the volume of work heaped upon us. We need more wards for patients whose income is in the lower brackets.

But we cannot go into debt to build. We need contributions from those who have a spirit of Christian philanthropy. Who will respond to this call?

An Unfortunate Girl

It was Mrs. Ernst on the phone. She is the wife of Major Ernst, of the Volunteers of America. That organization does a wonderfully great Christian work among the homeless, needy, and discouraged. Mrs. Ernst asked me whether we could admit to the maternity floor an unmarried girl, "hardly sixteen years old," she said. "And can you furnish a wardrobe for the baby?" So the child came, and soon she was a child-mother.

It was a pitiable story that girl told; betrayal, driven from her home, eating from garbage cans, sleeping on rubbish in vacant lots. Then she saw the sign of the home of the Volunteers of America, and went in. Mrs. Ernst took her in, bathed and clothed her, mothered her till the day she called me and asked for hospitalization amidst Christian surroundings.

And that only illustrates a type of service being rendered by the Southern Baptist Hospital in New Orleans. Somehow, we believe it pleases the Master.

A Kidney Stone

He had been suffering for many months, and the "clinic" treatment at a charity hospital failed to relieve his pain. He had been unable to work, his family was in need of daily bread—all of them were utterly discouraged, mother and four small daughters. Someone told him of the Southern Baptist Hospital, and he appealed to us. A skillful urological surgeon operated, and kind nurses cared for him. The surgeon told me it was the largest kidney stone he had seen; and the day the patient was to go home the Rev. W. J. Hobbs of Alabama who was in the adjoining bed, gave his blessing to the poor fellow. But the happy patient said the blessing of relief had already come.

He will be strong now, and has the promise of a job, and will be able to care for his wife and little ones; who were fed by friends while the man was incapacitated. This illustrates a type of work being done by the Southern Baptist Hospital.

A Scalded Child

The little fellow was only two years old. Brothers and sisters were playing under the house in which they lived, and he joined them. The "house" really is a house-boat, within the batture of the Mississippi River, and in low water is supported upon high piles. In high water it floats, and the children must remain indoors. Well, the children were playing, and had made a fire and had a pot of boiling water. The little

two-year-old brother accidentally ran into the pot, turned it over upon himself, and was so badly scalded that he died two days later. But he was brought to the Southern Baptist Hospital, where he was given the best of attention. The mother was well-nigh frantic in her sorrow, and the father was nearly overcome with grief. But their testimony was that Christian service was never more loyally given, and that they could never forget the kindness shown them. Of course, it was a "charity" case—and charity means love. That is what this hospital is for.

An Injured Arm

He injured his arm while playing about ten years ago, when he was eight years of age; and he has had trouble with it ever since. From time to time he has been in the Southern Baptist Hospital in New Orleans for treatment of the injured member. How much he has suffered, only those acquainted with the case know. The strenuous effort of surgeons has been to save his arm. The boy's father died several years ago, leaving a widow and several small children without means; but the mother, with sturdy American energy, has cared for her family. Moreover, she and her children have been faithful to the church and Sunday school. The son with the injured arm completed high school last summer, and entered college in September, working his way. But the bad arm was a severe handicap. Two weeks ago he came to me for admittance into the hospital again; and the surgeons removed a large part of the bone from the arm. He is in the hospital now, recovering; and says he is more than ever determined to get a college education, for he realizes he cannot do manual labor. This youth was a charter member of the church of which I also am a member; and he is an unusually fine young fellow. What the hospital has done for him these ten years, he will do for the hospital in years to come when he becomes a successful professional man, as I believe he will. It is a high Christian privilege to be permitted to serve such folk in their time of need; and those who support the Southern Baptist Hospital all have part in that service. We need more room for such cases. But we cannot go into debt to provide it. This Hospital offers a fine opportunity for those who wish to help the poor.

Many old preachers and widows of preachers are given free service by the Southern Baptist Hospital in New Orleans.

The Good Samaritan paid the injured man's expenses at the Inn. The ungood Samaritan is one who brings or sends a poor patient and expects someone else to pay the bill.

Mrs. Linnie Claycomb Beneke, who died in the Southern Baptist Hospital in New Orleans late in September, provided in her will \$10,000 as a legacy to her pet cat; but left nothing to any religious or charitable institution or cause.

W. F. T., Jr., writes: "For many weeks I have tried to write this letter, but each time I would try I would find my vocabulary did not contain words to express what was in my heart; but I just want to say how thankful I am to the Southern Baptist Hospital for what it has done for me."

OLD SERIES
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